The Christian Century

PUBLISHED WEEKLY

Tax Incentives to Giving

By Merle H. Miller

The Second Christmas

By John Haynes Holmes

Beginning in Bethlehem

An Editorial

Power and Unity of Our Faith

The National Council 1954 Message

DECEMBER 22, 1954

In This Issue

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THE MESSAGE

of the 1954 General Assembly of the National Council of Churches was adopted at the close of the recent meeting in Boston.

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The Christian Century

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Coming Events

Dec. 25. Christmas Day.
Dec. 26. Student Recognition Sunday.
Dec. 26. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 27. General Theological Seminary Exhibition: "The Printed Bible Through Five Centuries," New York city.
Dec. 27-Jan. 1. 4th International Student Missionary Convention, Urbana, Ill.
Dec. 27-Jan. 2. Quadrennial National Student Assembly (Y.M.C.A.-Y.W.C.A.), Lawrence, Kan.
Dec. 28-30. Council of the National Conference of Methodist Youth Annual Meeting, Nashville, Tenn.
Dec. 29-30. Evangelical Theological Society 6th Annual Meeting, Shelton College, Ringwood, N. J.
Dec. 30-Jan. 2. Interdenominational Christian Retreat (Greater Chicago Churchmen, Austin Ministerial Association, Camps Farthest Out, sponsors), Austin Baptist Church, Chicago.
Jan. 2. Chicago Sunday Evening Club; Herbert Gezork, speaker.
Jan. 2-7. Religious Radio-TV Workshop (National Council of Churches Broadcasting and Film Commission), St. Louis.
Jan. 2-9. Universal Week of Prayer.
Jan. 3, 10, 17, 24. Women's Committee of Union Theological Seminary Monday Morning Lectures (admission by tickets available from seminary), New York city; Henry P. Van Dusen, George F. MacLeod, Wilhelm Pauck, George W. Webber, speakers.
Jan. 4. Institute for Religious and Social Studies, Jewish Theological Seminary, New York city; themes: "Crises and Inquiries," "Contemporary Patterns of Faith," "Literary Presentations of Great Moral Issues"; Cyril C. Richardson, John Herman Randall, Jr., Edward Davison, speakers.
Jan. 4-5. N.C.C. Broadcasting and Film Commission Annual Meeting, New York city.
Jan. 8-10. Association of Methodist Theological Schools Meeting, Cincinnati, Ohio.
Jan. 9. Chicago Sunday Evening Club; Louis H. Evans, speaker.
Jan. 9-14. Religious Radio-TV Workshop (N.C.C. Broadcasting and Film Commission), Denver.
Jan. 10-11. National Association of Methodist Schools and Colleges Meeting, Cincinnati, Ohio.
Jan. 10-15. American Baptist Convention General Council, Green Lake, Wis.
Jan. 11. Institute for Religious and Social Studies, New York city; Scott Buchanan, Abraham J. Heschel, John E. Smith, speakers.
Jan. 12-15. A.M.E. Zion Church Bishops' Meeting.
Jan. 16-22. Church and Economic Life Week.
Jan. 17-18. American Baptist Convention Woman's Home Mission Society Meeting, New York city.
Jan. 17-21. Emory University Ministers' Week, Emory University, Ga.; Oscar Cullmann, G. Bromley Oxnam, speakers.
Jan. 18. American Baptist Convention Ministers and Missionaries Benefit Board Meeting, New York city.
Jan. 18. Institute for Religious and Social Studies, New York city; Cornelius Krusé, Abraham J. Heschel, William Y. Tindall, speakers.
Jan. 18-19. American Baptist Convention Home and Foreign Mission Society Board Meetings, New York city.
Jan. 18-21. Week of Prayer for Christian Unity.
Jan. 19-20. Seventh National Conference of Protestants and Others United for Separation of Church and State, Washington, D.C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, DECEMBER 22, 1954 NUMBER 51

EDITORIAL

WORLD PUBLIC OPINION is still a force in the affairs of men and nations, and if the masters of Red China think differently, their education will continue. The General Assembly of the United Nations wasted no time and minced no words in declaring Peiping's detention of eleven American airmen illegal. It also instructed Dag Hammarskjold, its able secretary-general, to take "continuing and unremitting steps" to obtain their release. Forty-seven nations spoke in that action. Such majorities are not often achieved in the United Nations, so the meaning is inescapable. To carry out the orders of the General Assembly, Secretary Hammarskjold proposes to go to Peiping. At the moment this is written, the only reply forthcoming is from the Peiping radio, which says the Swedish statesman will not be welcomed. If that is prophetic of the line to be taken by the Peiping government, the task of the world organization will be made more difficult, but it should not desist until that task is accomplished. Other measures will have to be taken to impress upon the heads of this Communist state the folly of attempting to defy the judgment of mankind. Perhaps the recent visit of Prime Minister Nehru to China may throw some light on the state of mind which prevails there. Mr. Nehru was said to have been appalled at the deep ignorance concerning the world outside the communist orbit displayed by the rulers of Red China. We trust the United Nations and its secretary-general to penetrate this darkness and urge restraint while they work at what must be one of the most important tasks of political and moral education in the world. Meanwhile it may not be amiss to admit that we also should take the lessons of this experience to heart. We did a lot of blustering in Washington, Geneva and London before we took this matter to the United Nations, where it should have gone in the first place. Will we ever learn?

China Encounters World Censure

Symbolic Close for Marian Year

MEN OF ALL FAITHS or of none must have been glad when Pope Pius XII rallied sufficiently from the illness which had threatened his life to take part in the ceremonies on the Feast of the Immaculate Conception marking the close of the Marian year. Whatever one may think of the increasing emphasis which the papal church is placing on the Marian cult, there was something about the display of indomitable will power by the stricken pontiff which challenged universal admiration. But the pope did more than live to pronounce his benediction on December 8. In his sickroom he placed his signature on a decree, drawn by the Sacred Congregation of Rites, which set a symbolic seal on the church's exaltation of Mariology. By this decree the process was begun which will, it is expected, lead to the beatification and eventual canonization of Pius IX. The name of that pope will be forever associated with his proclamation of the dogma of the Immaculate Conception in 1854. But Pius IX was far more than the definer of that dogma and of the later dogma of papal infallibility. He was one of the most tragic figures in modern history. He came to the papal throne acclaimed as the harbinger of a new and liberalizing outlook for Roman Catholicism. But in the effort to maintain his sovereignty over the scandalously misgoverned Papal States, he little by little became so involved in conflict with the resurgent nationalism of Garibaldi's and Cavour's Italy that he finally emerged as the very incarnation of reaction. The significance of Pius IX is to be found in the 80 theses of his "Syllabus of Errors." There is scarcely a liberal or democratic idea of modern times which Pius IX did not single out in that document for the church's condemnation. Many Roman Catholics today would like to forget that the Syllabus exists. But it is fitting that the church, as Marianism becomes its most popular devotion, should canonize the pope who most firmly shut all its doors and windows facing on what Europe had called the Enlightenment.

Labor Moves Toward Union of Forces

IF RECENT trends continue, the American Federation of Labor and the Congress of Industrial Organizations seem likely to merge in the near future. The recent Los Angeles convention of the C.I.O. unanimously approved a resolution directing its officers to work out a merger "based on the principles of free democratic unionism." It acted after it received a message from George Meany, president of the A.F. of L., commending the operation of the no-raiding agreement between the two labor bodies and declaring the time ripe for organic union. David J. McDonald, president of the 1,200,000-member steelworkers' union, hailed the progress that is being made toward the merger and assured the little unions in both bodies that they need not fear loss of identity or rights in the merged organization. Walter Reuther, president of the C.I.O., was equally confident that the time had arrived to heal the 19-year rift between the A.F. of L. and the C.I.O. Opinions differ as to how long it will take to complete the merger.

One school of thought predicts that unless it comes before the 1956 elections it may be delayed for three or four years. Others think the merger may come within the next year or eighteen months. With the C.I.O. convention out of the way, with relations between top officers friendly and with a good record of cooperation achieved in eliminating perennial sources of friction, the weight of probability lies on earlier rather than later merger. Will it be a good thing? We think it will, for labor and for the country. The railroad brotherhoods, the miners and other groups will still maintain "independent" unions. Incentives for healthy competition between labor groups can be as effective within the merged organization as they have been between two great labor combines. The old question of industrial unionism, which caused the C.I.O. to leave the A.F. of L., has ceased to disturb relations as much as formerly, largely because the C.I.O. has won its point. With a clearer identification of power, the country has a right to hope that labor will deepen the sense of responsibility for the national welfare it has demonstrated in recent years.

Lutherans Show Civil Courage

RESOLVED TO TRAIN their students in "intelligent, responsible and courageous participation in national and world affairs," Augustana Lutheran colleges have taken a positive stand in the nationwide controversy over the propriety of collegiate debate on the question, Should the United States recognize Red China? This is the best news that has come from the forces of Christian higher education in a long time. The board which integrates the work of the five colleges of this denomination met recently in Minneapolis and declared: "We refuse to yield to the current hysteria and fears which would change our concepts of free discussion." The board, including the presidents of the five schools, united in issuing a statement which demonstrates heartening civil courage. It said: "Believing that it is the purpose of higher education to prepare students for an intelligent, responsible and courageous participation in national and world affairs, the board approves the policy of its colleges to debate questions which may be controversial because it will fall to the lot of this student generation to make decisions on unavoidable controversies. Putting blinders on students in our colleges and universities seems a dubious way to prepare them for crucial decisions. Rather they should be helped to see important questions from all angles in order to find solutions which can be to the nation's welfare. We trust the youth on our campuses to reach the best solutions when they have an opportunity of testing the strength of all arguments against a particular policy. Such has been the tradition of American colleges and they have produced a high type of national leadership." We salute President Oscar A. Benson of the Augustana Lutheran Church, who identified himself with this decision, along with Presidents Conrad Bergendoff of Augustana College, Rock Island, Illinois; Robert Mortvedt of Bethany College, Lindsbord, Kansas; Edgar M. Carlson of Gustavus Adolphus College, St. Peter, Minnesota; Evald B. Lawson of Upsala College, East Orange, New Jersey; and Theodore E. Johnson of Luther College, Wahoo, Nebraska. They have demonstrated that intellectual and civil liberties have their roots in Christian conviction, today as always.

Sudan U.P. Mission Again Pioneers

NOT LONG AGO we called attention to an advance step in mission administration taken by the United Presbyterian Church. (See "United Presbyterians Pioneer in Mission Transfer," October 13.) This church, whose missions are largely concentrated in the Middle East, moved its foreign secretary to Asmara, Eritrea, thus placing its headquarters for determining mission strategy right on the front lines. Now we read in the denominational weekly, the *United Presbyterian,* of another move which, it seems to us, has been long overdue in the field of missionary methods. A young Egyptian minister, the Rev. Suwailim Sidhom, who has been sent by the synod of the church of Egypt to work in the young mission field in the south Sudan, has been made a member of the American mission which the United Presbyterians maintain in the Sudan. The young missionary's support is provided by the church in Egypt, but the aspect of this venture which is of importance is that he is a full-fledged member of the Sudanese mission. All his colleagues in the mission are, we understand, Americans. Here is an advance which the missionary boards and societies should have taken long ago. In this period when nothing so militates against the effectiveness of the missions as their "foreignness," what would seem more obvious than recruiting at least a part of their membership from well prepared, competent nationals of the regions to be evangelized? It may be objected that the Rev. Mr. Suwailim is not a Sudanese but an Egyptian, but we interpret his welcome into the ranks of the South Sudan U.P. mission as evidence that, when mission work there has produced capable Sudanese ministers, these too will be welcomed into the mission's ranks. Some of the most difficult problems in this difficult time for the missionary enterprise might be rendered less difficult if this principle of opening missions to nationals were widely adopted.

Are Chinese Students Held as Hostages?

ONE UNFORTUNATE BY-PRODUCT of the Chinese Communists' imprisonment and detention of American citizens is the controversy over the detention of Chinese students in this country. This boils down to the question: Is the U.S. government holding these students as hostages in an attempt to force Peiping to let its American captives go? When this matter first broke into public notice, the state department denied that any Chinese students were being detained in this country against their will. Since then, that contention has been dropped. It is now admitted that 67 Chinese have asked to be allowed to go home; that 27 have been granted permission and have either reached Hongkong or will do so within a few days. But 35 more who had been given exit visas, but had not yet sailed, have had their departures held up, and reports from Washington indicate that their chances are slim of being allowed to return home before the Americans in China are released. A disturbing sentence in a United Press

dispatch on December 10 said: "The 35 Chinese approximate the total of 28 American civilians in jail in Red China and three priests who are under house arrest." When the Communists took over in China about 6,000 Chinese holding student passports were caught in this country. Orders from the Immigration and Naturalization Service have kept them here. Only a handful have asked to be allowed to go home. Few, if any, of these are Communists and all of them are aware of the stern "re-education" that awaits them. But the pull of family ties, so strong among the Chinese, and a sense of obligation to their native land, impel them to ask for permission to return. The Chicago office of the American Friends Service Committee and the 57th Street Meeting of the Society of Friends have interested themselves in the case. They call refusal to let these students go home if they so desire an "abridgment of basic human rights." So it is. If, in addition, they are being used as pawns in trying to put pressure on Peiping, it is another psychological blunder. Chou En-lai and company care nothing for these Chinese students as individuals. But their propaganda can make effective use of the charge that they are being held as hostages.

Norway's Bishops Speak For Church Freedom

A LUTHERAN PASTOR in Minnesota asks why this paper is so interested in what's going on in the state churches of Scandinavia, and whether American churches haven't enough problems to engage all our attention. There certainly are plenty of problems in American church life today, and we try not to overlook those that seem important. We believe, however, that some of the things that are happening in the Scandinavian churches carry a lesson for Protestantism in all lands. Yes, and for all the branches of Christendom. Take, for example, the form which the so-called "hell dispute" is taking in the Church of Norway. Only two weeks ago ("Hold Parliament Final Voice in Norwegian Theology," December 8) we reported how the parliament in that country, while approving the action of the government in consulting bishops and theologians before holding Bishop Schjelderup not unfaithful to his vows for disputing the doctrine of endless torment, nevertheless declared "the government in some cases will have to take action in confessional matters to decide what can be taught within the confessional church." We expressed our sympathy for the Norwegian church, faced by this logical consequence of its relation to the government as an established state church. Evidently Norway's bishops see the pitfall into which the discussion of Bishop Schjelderup's orthodoxy has led their church. On December 7 they issued a pastoral letter which rejects the right of the government under any circumstances to pass on confessional questions. "As wardens of the church," say the bishops, "we declare that the church can never accept any state authority interpreting the content of its confessional books." The letter is said to have been written before parliament made its claim to ultimate confessional authority in November. That accounts for the bishops' statement that they do not think "the state authorities intended to decide what is within the confession and the word of God." But the issue is now too clear to be denied. It now concerns something vastly more important than what one bishop thinks about hell. It concerns the freedom of a state church to be the ultimate definer of its own teaching.

A New Phase of the Church Suburban Problem

PROTESTANTS have been doing a good deal of breast-beating over their failure to maintain church ministries in the inner city and the tendency of their churches to move with population shifts to outlying districts and the suburbs. Most of this self-criticism has been merited. But it has not stopped the trend, and it is not likely to do so. Congregations, unless supported as home mission enterprises, will continue to go where their paying members go. However, there is evidence that the church's suburban problem is rapidly taking on a new form. A study just published by the Regional Planning Association, Inc., of 205 East 42nd street, New York, indicates that the main movement of population is no longer to the city suburbs but to the suburbs of the suburbs—that is to say, to the open areas out beyond what have been the recognized suburbs. The association, a nonprofit planning agency serving the area in and around New York city, says that population in the older suburban towns and cities is dropping, or is nearly stationary. But in the areas farther out, where what was a pasture yesterday is a community of single or multiple family homes today, population is zooming. "Three-fourths of the population increase in the New Jersey-New York-Connecticut metropolitan region between April 1, 1950, and January 1, 1954," says the association, "occurred outside the twenty cities with more than 50,000 inhabitants." These twenty cities grew by 274,000 persons in those four years; the outlying districts by 839,000. In 1920 these twenty suburban cities contained 81 per cent of the metropolitan district's population outside the New York city limits; in 1954 only 68 per cent. Here are figures to be studied by those who are trying to plan the Protestant future. The sudden emergence of this suburban Suburbia raises in exigent form the question: Is Protestant ministry to reproduce here the scandal of competitive denominationalism?

Is Japan Headed Toward Political Reaction?

NOW THAT Shigeru Yoshida has been forced to give up the premiership of Japan and Ichiro Hatoyama has succeeded to that precarious post, newspapers and magazines will probably print many a profound article analyzing the maneuvers of party strife in that country. If you can't make head or tail of them, don't let that worry you. Party labels, except to the Communists, mean even less in Japan than they do in this country. Politics there is essentially a personal contest. What has happened is that Yoshida, who had a genius for treating other members of parliament in a way sure to infuriate them, at last lost his ability to persuade the nation that American support depended on his staying in office. His almost empty-handed return from his recent Washington trip sealed his fate. With a general election coming in March, the new premier's term in office may be short. The one fact about this

shift in the composition of the Japanese government which may have more than personal significance is that Premier Hatoyama and the men he is bringing into his cabinet are almost without exception men whom General MacArthur proscribed from ever holding office on grounds of their past records as supporters of militarist or fascist cliques. In this connection, somber meaning attaches to a recent dispatch from Tokyo written by Keyes Beech, the Pulitzer prize-winning correspondent of the *Chicago Daily News*. Mr. Beech reports a rapid revival of the semimilitary organizations of young men who spread terrorism in Japan's domestic politics during the 1930s and served as bully-boys for the militarists who sought a free hand to deal with China and, later, the United States. Membership in these ultranationalist, strong-arm organizations, according to Mr. Beech, has now reached 600,000. It increased 30 per cent last year. Such convinced democrats as there are in Japan must view this recrudescence of nationalistic hoodlumism with grave apprehension.

Honor Libby as N.C.P.W. Ends Its Career

FREDERICK J. LIBBY was 80 years old the other day, and a distinguished company gathered in Washington to tender him a testimonial dinner. It was a well deserved tribute. Just how deserved was shown when it was announced that since Mr. Libby felt it necessary to retire, the National Council for the Prevention of War would close its doors on December 31. This Congregationalist-turned-Quaker crusader has been the heart and soul of the N.C.P.W. through the years while it has been carrying on its never faltering fights for peace; with Fred Libby gone, the organization could not survive. It seems a pity, for the national capital needs all the organized and uncompromising work for peace that can be maintained there. ¶Msgr. George C. Higgins succeeds Father Raymond A. McGowan as director of the social action department of the National Catholic Welfare Conference. Both of them are good men; Msgr. Higgins is perhaps a little more concerned with the cause of international peace than was Father McGowan, whose primary interest was in the labor movement. ¶Rather than approve the transfer of two ministers to Missouri Synod Lutheran churches, George A. Barthels, president of the Minnesota district of the Wisconsin Synod, resigned his office. ¶Bishop Jacob J. Hershberger of the Beachey Amish Mennonite Conference has counseled his fellow Amish to obey state school laws and U.S. draft regulations. "Why," he asks, "should there be so many arrests for refusing to send our children to school, especially when the laws of our nation grant us the right to have our own schools, hire our own teachers, even teach that which is of our own choosing?" ¶The Methodist Church asked its members on November 14 to give $1 million to build or repair 765 Methodist churches in Korea. It is known that $1,486,941 was raised, and delayed reports are expected to increase that amount substantially. ¶Readers of The Christian Century will be glad to learn that the paper's great editor from 1908 to 1947, Charles Clayton Morrison, is recovering steadily from the illness which overtook him late in November. Dr. Morrison celebrated his 80th birthday on December 4. ¶To help members in making wills, the Foundation of the Presbyterian Church, U.S.A., has formed an auxiliary called Foundation Associates, composed of top-flight lawyers and bankers in the various states. They will voluntarily aid Presbyterians in making wills leaving bequests to the church or its agencies, and they will tell local congregations how to get the help of the national foundation in managing their investments. Sounds like a good idea. If you want to know more about it, write the foundation at 156 Fifth Ave., New York 10, N. Y.

Reconciliation Begins at Bethlehem

THIS CHRISTMAS the little town of Bethlehem is full of refugees. These are not temporary exiles brought to their native place by an edict from a king. Ever since 1948 thousands of dispossessed Arabs have camped in tents, now ragged and falling apart, on the steep hillsides near the birthplace of Jesus. Outside the town rifle fire is sometimes heard, and more than one shepherd watching his flocks in the ancient fields has been killed or wounded. Because the bristling Arab-Israel border cuts off the shortest road, travelers to and from Jerusalem must take a long and dangerous way around. Bitterness is as great here as it is anywhere on the tense frontier. Yet when Christmas Eve approaches, the frontier is opened and thousands flock to visit Bethlehem of Judea.

I

That which happens each Christmas at Bethlehem is a parable of what goes on in the world. When Christmas Eve approaches, men in many countries lay aside their ordinary preoccupations and turn toward reconciliation. Attitudes seem to change. A truce is declared on self-seeking and at least a momentary turn toward kindness becomes evident. Now if ever the angels of man's better nature win the ascendency and hymn the praise of God.

What is the burden of the song? It does not celebrate custom, even the pleasant custom of family reunion. Almost everywhere a crust of social rites has overlaid this most joyous of Christian holy days, and with the passage of centuries the crust has grown into formidable thickness. But the heart of Christmas is not to be found in this accretion of festival habits and manners. The reality of Christmas is not found in gifts, or even in cultivation of the willingness to give. The huge effort annually made by commercial interests to exploit the generous impulses of Christmas is irrelevant or even harmful to the reality which began in poverty and hardship. Even the attempts made by the forces of organized religion to capture the reality of Bethlehem in shrines covered with gold and jewels or in promotion campaigns have failed. Here is something that cannot be imprisoned or organized. It breaks through walls and boundaries as though they were not there.

The reality of Christmas is still to be found in the dominant refrain of the heavenly host: "Glory to God in the highest." The incarnation was an act of God—the supreme act of creation. In Christ God took and still takes

the initiative in seeking reconciliation with men. The good news is still what God has done and is doing. There in Bethlehem, then at a specific moment in history, God entered our human situation to save us and restore us to fellowship with himself.

The miracle of Bethlehem was not that man, who had long sought reunion with God, there succeeded in his quest. It was rather that in Bethlehem the living God caught up with man, who had fled him in guilty panic down the centuries. The glory was that we were sought and found. The deep happiness which suffuses the Gospel narratives of Jesus' birth and spreads over the world at this season leaps from the moment in history when man discovered that God was like that. He sought us before we turned to him. The prophets had tried to tell us that this was true, but now we could no longer doubt the divine initiative. The reconciliation which began in Bethlehem was so earnestly desired by God that he sent his Son to make it possible.

II

It was a right instinct which set the birth of Christ as the pivotal point in human history. Before the event in Bethlehem all events pointed in a narrowing focus toward his coming. Since the birth of Christ time has expanded in a widening arc beginning in Bethlehem. Something new, so magnificent in its sweep that it could only be defined as a new age, began there and then. This new age has a name. It is the Kingdom of God, established first in a stable, proclaimed by Christ, existing and expanding here in this world, reaching out toward eternity. Through it the power of God is working for reconciliation and redemption. And the initiative is still his.

The initiative is his, and mighty power. But God does not use all the power he can command. He seeks his children, and works to move us to repent of our sins and to have faith in his love. But he does not overpower us, or destroy that in us which makes possible love and fellowship with himself. God's reconciliation begins at Bethlehem and carries through to Calvary and the open tomb. But man is still free. We can carry our defiance of God through to the point where we reject the divine initiative and even crucify God's Son. When evil has done that, there is nothing more it can do. Hell has won its final victory, but heaven's love is not exhausted. It conquers even death.

It is just at this point that the terrified citizen of the atomic age may profitably reflect on what the divine initiative may mean to us now. These newly discovered energies which frighten us so badly are not something that have just emerged in the universe. They are part of a created order whose purposes are subject to their Maker. His nature we may know through Jesus Christ: "He that has seen me has seen the Father." The new energies are therefore not inherently destructive and catastrophic, but may be used for good providing we accept them humbly as a trust.

III

But the fact of human free will makes it possible that they will be used for evil. What has the Christian faith to say to the possibility that this will happen, and that all life will be destroyed by man's own action? It cannot deny that this is possible, so long as man is free to choose life or death. On the other hand, it cannot conceive that God is indifferent to the possibility of mass annihilation, or that all his power, within the limits he imposes on it, is not being used for life and against death. It has faith that the redemptive initiative of Bethlehem is still effectively at work for good and against evil and will continue so to work. And it holds that the purpose of God, as it was revealed in Christ his Son, will not be defeated, but sooner or later will triumph. Finally, it trusts the love of God, which may submit to the Cross but not forever to the grave.

Reconciliation begins at Bethlehem, but it must meet a response in our hearts if it is to do its perfect work. We can no longer doubt that the heavenly Father seeks his children in ways they know and in ways which continue to surprise them. The joy of Bethlehem grows from year to year, but we must appropriate it for ourselves and convey it to others. The heart of that happiness is that God is seeking us, that what he has done and is doing in Jesus Christ is to reach far beyond anything we can do for ourselves and far beyond anything the scientists or the scholars or the statesmen can do, to bring us the ultimate joy and the final security, reconciliation with himself. To make this joy our own we have only to believe that "God was in Christ, reconciling the world unto himself."

'God and the Juke-Box'

NO ARTICLE which has appeared in these pages in recent months has attracted more attention or started more debate than A. Roy Eckardt's "The New Look in American Piety." Almost before our November 17 issue was off the press *Time* had reprinted a portion of it; since then requests for permission to reprint it in whole or in part have come from all over the country. Letters of approval or attempted refutation are still arriving in numbers, aimed at our correspondence pages. A majority of these, while admitting that Professor Eckardt's facts are reliable, contend that his conclusions are unjustified. They hold that every indication of religious interest, however naive or crass, is something to be welcomed, since it reveals to the churches and the Christian ministry the existence of a fallow field in which to sow the seed for a better harvest.

The same replies undoubtedly will be made to the comments which D. W. Brogan has recently made in the *Manchester Guardian* on the current state of religion in this country. Dr. Brogan is a Cambridge professor who writes so much on things American, and with such penetration, that one suspects he must spend at least half his time here. He is a friendly commentator, and a good-humored one. There is in his writing none of that sense of satisfaction in picking flaws which crops out of so much English comment on the American scene. Indeed, Dr. Brogan's observations usually center on American accomplishments; he is reticent about our shortcomings. The more weight, therefore, attaches to what he has to say about the current condition of our religion. That comment, under the title at the head of this editorial, is to be found in the *Manchester*

Guardian Weekly for October 14. It merits attention by more Americans than presumably read that great paper.

I

Essentially, Dr. Brogan and Dr. Eckardt make the same report. Our English visitor starts by finding in the printed forms of grace before meals distributed in the dining cars of the New Haven railroad "one sign among many of the degree to which religion is being pushed, 'sold' as the advertisers might put it, to the American people." Perhaps he does not know how widely similar printed forms, carrying a Protestant, Roman Catholic and Jewish grace, have been placed in restaurants during the past year or two. We encounter them all over the country, especially in cities in the 10- to 25-thousand population range.

From that start, Dr. Brogan proceeds to remark that there seems no particular need to "sell" religion to the American public. By all the signs of church membership, attendance and financial support, religion here is booming. "Formally, at least, America has never been more godly than today. . . . America is a deeply Protestant country (Catholics and Jews take on a Protestant coloration more than they realize). 'The church,' the great mass of Protestant denominations, is still a very powerful force that no politician willingly runs athwart of." The Cambridge professor is probably reminded of Britain in the years when the "nonconformist conscience" was a much more respected factor in politics than it is today.

Dr. Brogan points out the many efforts that are being made to formalize the religious devotion of the United States. Rewriting the pledge of allegiance to the flag in order to insert the words "under God"; placing the "In God we trust" motto on stamps as well as coins; the effort to write adherence to "the law of Jesus Christ" into the Constitution and to put the word "God" in that document —all such developments naturally catch the attention of an observant European. More perceptive and thought-provoking is his comment:

> A surprising amount of American political discussion of the cold war is carried on in theological terms. Communist atheism is the enemy, not merely communism. [Does this not suggest that American Protestantism is as capable of taking on a Catholic coloration as the other way around?] The religious character of nations is used as a yardstick of merit. Godless France suffers from this standard of measurement, and I suspect that it is true that the success of Dr. Billy Graham's mission to England redeemed the reputation that England was acquiring as being not much better than France.

II

But at that point Dr. Brogan starts to probe deeper. What he finds in American religion today is an almost total lack of the sense of being under God's judgment. Indeed, he thinks that when we speak of this nation being "under God" we do not really mean it. We do not intend to allow this nation to be under anybody. "God is an ally" of the United States, "not a master and judge." "The average American is worried, but is not living under a sense of sin." In the religious interest which everything seems to be conspiring to push to the forefront in American life today, "there is very little sign of that religious pessimism, that acceptance of divine punishment for national sins that marked Lincoln's Second Inaugural or inspired that optimistic deist Jefferson to tremble for his country when he thought of slavery and remembered that God was just."

And from that Dr. Brogan moves on to our juke-box music, which he finds "the oddest example of American religiosity." Unfortunately, no one will need to be told the names of many songs of this sort. Few will dissent from Dr. Brogan's caustic comments on them as music, but many Americans may have become so inured to them that they no longer are startled by the incongruity of hearing them in a mixture with the cheap passion and sly innuendo of the remaining juke-box fare. Here is this visitor's report:

> I was recently in a bar presided over by a former star of the Howard Athenaeum (of Boston). It was full of young people "horsing around," as the saying goes. A young man and a young woman were wrapt in the pursuit of love and were feeding nickels, more or less automatically, into the juke-box. They gazed into each other's eyes to the tune of "Steam Heat" (the title tells all). Then came "The Man Upstairs," but as I left the bar Eros was winning over Agape hands down.

There may be those who can find evidence here that America today is open and receptive to the preaching of the immensities and profundities of the Christian gospel. We do not. Wasn't it G. K. Chesterton who warned that people can be inoculated with such a weak imitation of the gospel that they become immune to the real thing?

The High-Level Squint

EDITOR THE CHRISTIAN CENTURY:

SIR: The American Newspaper Publishers Association has been engaged in a campaign to promote advertising in newspapers. To most of us, struggling to find a needle of news in a big haystack of advertising, that seems a trifle unnecessary. However, in the process the publishers have stressed a phrase which applies also in realms other than their own. That phrase is "the high-level squint"—meaning a person so devoted to an over-all, high-level view of things that he never sees the detail on the ground. They use a picture of a lonesome expert high in the deep blue yonder gazing off at the clouds. They say:

> He thinks he knows the forest, but he has never met a tree. The Squint is an advertising executive who prefers to float above the rough-and-tumble of selling. He thinks he gets a "big" view by closing his eyes to details. . . . He thinks of the nation as a one-color map, where towns and people and needs are gratifyingly all alike.

That sums up with fair accuracy one of the dangers besetting a top executive in any organization.

Most of us are familiar with the poem beginning, "I am in love with high, far-seeing places." But high, far-seeing places in any institution or organization are dangerous. They bring the risk of a high-level squint. One of the commonest examples is the individual who "loves humanity" but doesn't care for Tom, Dick and Harry, and consequently does not know much about them.

Sometimes there is quite a bit of high-level squint among educational top brass—superintendents and such, officials who have had no classroom experience in twenty years. Many an exhausted parent would like to take his offspring down to the offices of the board of education and say,

"Here, this is a child. It is quite an affair. Come down out of the observatory and look at it for a minute." Such an examination might work wonders.

We find the squint also in medicine, or at least the risk of it. There has been an amazing advance in medical research in the past generation, for which we may well get down on our knees and thank heaven, fasting. But with all the gains there has been less stress on the bedside practice of medicine. A high-level squint has been directed away from the lowly patient in bed to the research laboratory and the office. And, alas, quite often the general practitioner has been looked on as a rather low order of life.

A sharp diagnosis of this eye disease as it is found in military life is given by Major General J. P. C. Fuller in his book, *Generalship, Its Diseases and Their Cures*: "Should the general consistently live outside the realm of his men, then, though he may show high moral courage in making decisions, by his never being called upon to share the atmosphere of danger his men are breathing, the lens becomes blurred and he will seldom experience the moral influences his men are experiencing."

Now and then we find the high-level squint in top church officials, in bishops, superintendents and other stratospheric observers. From such elevations the creatures down in the churches look like ants or even midges, and do not come into high visibility. It may happen that when an appointment is to be made, the question asked is not, "What does this church really need?" but, "What will help the system operate with the least rumble and roar?"

Some airplanes are equipped with a little gadget known as an earth indicator, showing in which direction the earth is. A good idea. Yours, SIMEON STYLITES.

VERSE

At This Time

WHENEVER I see a child upon the street,
Or pass an infant crying in a darkened house,
I think I hear the patter of His sandaled feet,
I catch a cry from His sweet mouth.

Whenever I see a man full spent
Returning tired and worn from mill or husbandry,
I think I see my Savior's body bent,
Aching and stretching at His carpentry.

Whenever there comes to me a lonely, bitter day,
A grief, a loss, an earthborn dereliction,
I think I see Him on His blistering way
To Crucifixion.

Infant, child, youth and tortured Man,
Completest Incarnation
Outfeeling human span
For our Redemption.

But at this time I do not look to see
A bloody, rude-shaped cross in gathering night . . .
O let me hear the angels' song,
That song of sweetest awe,
And let me watch God's little fingers clutching at the straw.

ELLIS JONES HOUGH.

Continental Divide

THE great enfolding canopy of the sky
Arched over him, and the tumult of soft cloud
Bathed the far mountaintops with heavenly foam;
Perfect, ah perfect the undulating skyline
Encircling him, where in primeval silence
The two pure elements of earth and air
Leaped to unbroken meeting.
Thus, he thought,
Is wholeness reached through an excess of spending,
Nothing withheld, no particle of rock,
No swirl of cloud, unused. Then he remembered
How the bright citadel of his life lay darkened,
Knowing no central fire in the heart's sanctuary,
And cried, I am the child of this oblivious
Perfection, and in a like ecstasy of abandon
Will I find joy.
But even in that moment
A cloudbank suddenly hid the noonday sun,
A small wind touched him and the air was pregnant
With light communication, and he, listening,
Gathered the formless words into his being:
Try not this key, look inward for another;
This door is closed. You are not nature's child.

WINIFRED RAWLINS.

The Equation

ONE windblown night away this glamorous
Equation bears its finely fatal fruit.
One cloudswept night away this brain-broth is
Searing far fishermen in still pursuit
Of schools in the blue deep, and while they match
Their wits with water, that electric swish
Has turned their good month's all but certain catch
Into a million pounds of poison fish
Adrift.
Adrift in some Pacific bay,
Caught by a rash of radioactive dust,
The splendor of one starry night away,
Sit silly fishermen, aged and nonplused
To know what sends them shriveled to death's beds,
What formula rained ashes on their heads.

GERHARD FRIEDRICH.

Race Prejudice

WITH all the world—of crab and worm and crow—
Strangely unlike him, what could be more queer
Than that at mere skin-difference man should sneer
And make of man his own particular foe?

STANTON A. COBLENTZ.

The Second Christmas

By John Haynes Holmes

IT HAD BEEN a dreary year for Mary. Such a disappointment after that thrilling experience in Bethlehem! Was there ever such a birthday? Had ever a mother been so blessed?

I

Of course, Mary did not understand it all. She was a simple maiden—young, untaught, quite unprepared. Furthermore, it had all come so suddenly, and when she was nearly dead with pain. That night in the stable! She did not dare to think of it at times, it had been so terrible. All day she had traveled in the dust and heat, knowing that her hour was upon her. Joseph had been so kind. The little donkey had hurried along so fast on his little clicking hoofs. But it seemed every minute as though she would die. And then, when they had reached Bethlehem, just as the night was falling and the chill was dropping from sky to earth, they could find no shelter.

Would she ever forget how they went from door to door? No room, no room! Everything crowded! For the people had gathered for the census, and there was not a corner anywhere. What they would have done had that innkeeper not taken pity on them, she never dared to think. The little Jesus, her darling son, would have been born somewhere out in the fields, under some hedge, perhaps in the gutter of the town, and probably would have died. But the innkeeper had been kind—perhaps he had seen her agony upon her face. And he had let them go into the stable, where the sheep and the cattle had made it warm with the heat of their bodies and sweet with the breath of their nostrils. And there in the soft straw, close by an ox or an ass, she had yielded to her pangs, and at last had taken the little baby into her arms and laid him in a manger.

She was weak and cold. So she had not noticed much of what had happened. But Joseph had told her wonderful things, and she had kept all these things in her heart. For there had been miracles that night! Surely, some more miracles would come. Her firstborn was a wonder-child. God must show new signs to hallow him. She would be ready this time! So all the long year she had waited. Every night she had watched for visitors from afar, or listened for music from the skies. But nothing had happened. The rains had come—the earlier rains, and then the latter rains. The lilies of the field had blossomed, and the hot summer had ripened the grapes and olives. Now the winter had come again. And she was still waiting—in vain. It was all so disappointing, as if heaven had been opened to her, and then been closed. Yes, it had been a dreary year. She could not understand.

II

As the months had passed, and life in the little home in Nazareth had settled down into the humdrum of morning, noon and night, breakfast, dinner and supper, the Sabbath, the weekdays and the Sabbath again, Mary had fallen into the habit of looking into her heart, and dreaming of that night in Bethlehem. The baby was a dear creature—she could play with him now. He was toddling across the floor, and just beginning to reach for the pots, and the water-jars, and even for Joseph's sharp tools on the carpenter's bench. But there were times when she liked to be alone—to think, and to remember. Thus, when she went to the well in the morning, to fill her water-jars, she would linger after the other women had gone and the gossip of the village had died away into silence. And in the quiet of that place, she would recall the Magi who had come to Bethlehem out of the East, following the star which led them to the manger.

She had not seen much of them. She was too sick. But Joseph had told her of their laden camels, and their servants; and she could remember that they were tall men in splendid robes; and two of them were old, and one a shining youth, more like a king than a wise man. It had seemed so unreal, like a dream in the night. But when the morning came, there were the rich gifts for her little son—gold, frankincense and myrrh. So it must have been true. The Magi had done obeisance to Jesus, and hailed him as a King.

III

Once, when Joseph was away, buying lumber in Tiberias for his carpentry shop, Mary had climbed to the rooftop of her house with the infant Jesus in her arms, and there she had waited, with eager eyes and ears, till the morning light had come. The stars were wonderful that night. They had cast down light so bright that she could see the neighbors' houses, and the streets of Nazareth, and even the outline of the hills. More than once, as the darkness pressed upon her, she thought that she had seen her star, Jesus' star—a planet larger and swifter than the others. Breathless, and with no more motion in her than in a frozen reed, she had looked to see the heavens open again, and an angel host appear and acclaim her son. But every time it was the same. Her eyes became dim, and the stars danced and became confused—and nothing happened. She had been deceived—or, rather, had deceived herself. And so all the year had passed, and the birth-night had come again. It was very disappointing.

But this first birth-night was going to be a happy one, even though there were no wonders. She was going to make certain of that! Once, to be sure, she had thought of asking Joseph to go to Bethlehem again, just as they had done a year ago. The little donkey was in his stall, with the cow and the sheep—he would know the way. It would take some money, but there would be no census this time, and thus no extra taxes. Joseph could ill spare the time from his busy shop, but a few days, only a few, would make no real difference. And this time there would be no crowds—the journey would be easy and pleasant. And in Bethlehem they could sleep in an inn, and not in a stable.

But she had not dared to ask Joseph to make the journey. He would laugh at her. Perhaps even he would be impa-

tient, and rebuke her foolishness. So she had kept these things in her heart, and said nothing.

IV

It was late when Mary's work was done. The threshold had been swept and the floor cleaned. The chairs and stools were in order about the table, and the cups in their places. Joseph's bench was thrust into a corner, and the tools carefully laid away. Joseph himself was sleeping, for the first peep of dawn must see him up. His shirt, newly washed, was ready, together with the Sabbath robe and the Sabbath shoes. For this was to be as a holy-day, and Joseph must be fitly clothed.

Mary was tired, but she could not sleep. Her mind was filled with the morrow, that everything should be right. There must be nothing forgotten, nothing undone. Also she was excited in recollection of a year ago. Perhaps that star had shone, after all! Perhaps it might shine again tonight, just in celebration! Suppose she looked, to see. Softly Mary crept to the door, wrapped herself against the cold, and went out. All was dark, except for a light in Rebecca's house, where she was tending her sick child. All was quiet, except for an occasional bark from the wolves, and a call from some shepherd to his sheep upon the hills. Was that shepherd watching, as she was watching? Would he be frightened, as the Bethlehem shepherds were frightened, if the heavens opened in song? But there was no sign, no sound. The sky, so black in its impenetrable depths, was studded with galaxies of stars. They were all there, just as she had seen them since childhood. As she gazed upon them, she saw it was about a half-hour to midnight. It was all as it had been on all the nights in all this year gone by. Nothing wonderful any more!

Mary turned away, and found herself walking not toward the house, but toward the little stable in the rear. Why should she not go there and lie down for a moment in the straw, just as she had done a year ago, when Jesus came? There was Toto, the donkey that had carried her all that long way to Bethlehem, and the cow, and the sheep close folded from the cold. The Bethlehem stable had been larger, and there had been oxen there, and camels, and horses. But the stall would be the same, and the manger. She could imagine it was that same stable where the innkeeper had given them shelter. And perhaps, if she closed her eyes, she would see the Magi again; and, if she listened intently, would hear the shepherds telling their story; and, if she folded her arms in the old familiar way, would feel the wee babe against her bosom. She would go in, and wait till midnight. Then creep back again—and Joseph would never know.

V

It was dark as she lifted the wooden pin and opened the door. She could hear the slow chewing of the cow upon her cud; there was a nervous crowding among the sheep; Toto gave a sharp stamp of his hoof, as though in recognition. She could see nothing—only feel how cold it was. But she knew the byre—that empty stall, close by the cow and the ass, where they kept the hay for the feeding. Quickly she found her way to it, and nestled down just under the manger, and pulled the fragrant hay about her to keep her warm. This was the way it was a year ago. It seemed as though time had rolled back, and she was in Bethlehem again. . . . How still it was—and warm. If only she had the baby in her arms again! . . .

Mary never knew just what happened. Joseph never believed; the neighbors only smiled. But before she went to sleep—yes, before she closed her eyes!—there came a kind of glow across the stable near the door. At first she thought it was Joseph come to seek her with his lamp. But she saw only the light—at first soft and dim, then brightening and spreading, like the sun in the east at dawn. It moved along the walls of the byre, until the walls were all aflame. But it did not burn, for the light was cold, like stars against the night. At first it seemed as though the light were shining *through* the walls, as light shines through a curtain. Then she thought it was shining *on* the walls, like the bright glow of the holy vessels in the synagogue. But soon she saw it was *in* the walls, and then in the stable, and through it, and all about it.

The animals were as clear as when they stood in moonlight, only this light was a radiance which streamed not from one direction but from all. Mary could see her hands, and the stall, and the manger. She felt as though she were bathed in light—as though the whole stable were being flooded by the sea. Then slowly, silently, the light seemed to gather together where she lay. The rest of the stable grew gradually dark, but here the light was so dazzling she could scarcely see. It was "a burning and a shining light," a shaft of flame leaping sheer from the floor to the roof of the little stable. It must have been something like this that the Children of Israel saw when the fiery pillar led them through the desert wastes of Sinai!

And it was no dream, for the animals beheld it. Mary could not see the sheep, but the ass and the cow were close beside her. And they were not frightened. For lo, as she looked upon them, they bowed their heads; and then they kneeled, like worshipers before an altar—ass and cow side by side, and fronted toward the light.

VI

How long the animals kneeled, or what they did at all, poor Mary never knew, for her eyes were now fixed upon the light which seemed to burst into a kind of final effulgence of glory, and then take shape into the bright form of an angel. How tall and beautiful he was! She knew she should be frightened before such celestial presence. But how could she be frightened, when she gazed upon such a radiant countenance and looked into such gentle eyes? This must be God's messenger, and God was good, and his spirit peace. So she was not afraid, though she was full of marvel and amaze.

But it was not long for her to wonder, for no sooner was the Angel clear in form than he found voice, and spoke. Like a psalm of David was his word, and like the harp of David his utterance.

"Mary, blessed of women," said the Angel, "thou hast been sad through all this year. Thou hast not found joy in thy child, nor content within thine heart. For always thou hast looked for miracle and sign . . ."

"But, my Lord," interrupted Mary, "there *was* miracle and sign, when Jesus was born in Bethlehem of Judea this night a year ago."

"Yea, miracle and sign," said the Angel, gently: "such

miracle and sign as accompany the wonder of every birth. To those who have eyes to see, a star shines when any child is born. To those who have ears to hear, the morning stars sing together and all the sons of God shout for joy, when a new soul comes into the world. There is hope for man whenever man is young, and for the world whenever another life appears."

"But I have believed, my Lord," said Mary, "that Jesus was King . . . "

"Not so," said the Angel. "Thou hast borne not a king, but a greater than a king. Thy son is destined to be a prophet of the Most High. He has come to speak the word and do the will of God, and, if he have strength, to rear his kingdom. He will not rule, but suffer; he will be not the master, but the servant of all; he will command not by the sword, but by the spirit. It has been foretold that Israel shall be led and the world saved by a Suffering Servant of Yahweh, who shall surpass all conquerors, destroy all tyrants, outlive all empires, and subdue mankind to love. Thy son is he, if thou wilt have him so, for God has blessed him beyond other men."

"But, my Lord, these wonders in Bethlehem—did they not mark him as the Son of David, to bring in his kingdom once again?"

"Not David," replied the Angel, "but Elias! The Magi came not to do obeisance to royalty, but to acclaim wisdom. The angels sang not of power, but of peace. O Mary, look not for wonders in the heavens or on the earth—for cloven skies and marching stars, for earthquakes and famines, for wars and victories of arms. These show not God! Look for wonders within—for a mind that dwells apart in mystic rapture, for a heart that enfolds the race as a hen gathers her chickens under her wings, for lips that speak the very word of God, for a soul that dares all for his kingdom.

"Delve deep into thy son's life, as a miner delves deep into the earth for precious treasure. What thou findest guard, though thou art dazzled and afraid. For Jesus, thy son, is given thee of God to rear and fashion for his service. Bind him fast to the law of Israel; teach him the words and works of the holy prophets; turn him from violence and vengeance, and all the ways of hate; keep his hands clean and his heart pure; show him the path of love, and lead his feet therein; and give him courage to dare, and faith to endure, even unto the end. Then will he be not the Son of David, a King, but the true Messiah, the Savior of the world.

"Be strong, Mary, for thy task is grievous. Thou must suffer greatly for thy son. Thou wilt see him despised and rejected of men, a man of sorrows and acquainted with grief. The world will fear him and hate him—beat him with rods, crown him with thorns, pierce him with nails. Men will repeat his words, and do them not; they will accept his commandments, and break them; they will hail his name, and betray him. Greed and power and war will everywhere prevail, and the kingdom never come.

"But be not dismayed, for thy son, though dead, shall live; and, though despised, shall be honored first of all men upon earth. Above the clash of arms his word shall sound; and in the darkness of lust and hate, his face shall shine. The world will not be able to forget him, nor mankind to escape him. For even where he is most denied, he is the Truth; where he is least followed, he is the Way; where he is dead in fear and hate, he is the Life. So long as the earth shall swing among the stars, men will return to him upon the day that he was born. In every stable of the world, upon the birth-night, his light will shine, and the dumb creatures kneel they know not why. And on the morning of the birth-day, in every home and heart of man, love will be born again, and there, for a fleeting hour, do its blessed work. On this day will men live, in Jesus' name, as they would wish to live on every day. Secretly they will weep that they still fight, and steal, and kill; secretly they will resolve to fight and steal and kill no more. It will be long ere the kingdom come.

"God must be very patient. A thousand, two thousand years will pass, and men will still be taking the name of thy son and doing not his will. Wars and rumors of wars will fly upon the wind; darkness will enshroud the earth, and gross darkness the people; the nations will furiously rage, and imagine vain things; hatred and violence will do as ever the awful work of death. But thy son will live as the rebuke of all men's work; he will be remembered and reverenced in despite of all earth's wicked ways; and his words, like beacons, will point the way of life. Be patient, Mary, as God is patient. Be brave as God is brave. Though there be no sign nor wonder more, thy work is sure."

VII

There was a silence; and the light began to dim. The angel faded, like the dying sun at evening. The stable was suddenly dark again, and Mary cold. She trembled, and looked about her. But she saw nothing that she had not earlier seen. The animals were the same; they seemed not to be restless, or frightened. She rose quickly from the stall, and hastened to the door, and stepped into the night. The stars were there, wheeling their silent way, and pointing to a few minutes after midnight. It was late—and she had been asleep, and dreaming. Or was it true—that, on this second birth-night, she had seen an angel of the Lord and heard his voice? She did not know. She only knew that she must hurry. She had been away too long; the baby might be fretting, and Joseph awake. She sped to the house, and listened. Not a sound. She pulled the latch-pin, opened the door, and entered. All was still. She must go to Jesus, and feel if he was asleep . . .

But what was this? The little cradle all aglow with light? No, it could not be! It was dark now. There was not a shimmer of light. But she had seen him, her baby, just as though a star were lit upon him. And she remembered what she had seen. The baby's feet drawn down straight and stiff, and his arms flung out wide on either side—as though he were stretched upon a cross. . . . And on his face, his dear sweet face—a smile!

Call to Worship

STRETCHED beauty-long, or marvel-wide and high,
Cathedral-dim and ancient memory-deep,
This forest sanctuary, earth to sky,
Gives such a setting that the soul must keep
Appointment with its Maker, and must lift
Hushed gratitude for being's awesome gift!

ELINOR LENNEN.

Tax Incentives to Giving

By Merle H. Miller

Gifts to the church and charitable causes have to be made before the end of the calendar year if they are to be deductible in this year's tax returns. The following article by a churchman who is also a noted tax expert is presented in this issue in the hope that its informed analysis of the new tax law will be of benefit to ministers, attorneys and others who advise potential contributors. If the demand is sufficient, The Christian Century will make reprints of this article available. —THE EDITORS.

CONGRESS made three important changes in the Revenue Code of 1954 to enable people to give more to charity at less actual cost to themselves, in addition to permitting to remain a fourth condition that has long been a tax inducement to generous giving.

1. By what is designated a "Special Rule," gifts to churches, conventions or associations of churches, educational organizations and hospitals do not apply against the general limitation of 20 per cent of gross income for all charitable gifts, except to the extent that such gifts to churches, etc., exceed 10 per cent of gross income (Sec. 170).

2. By creating a trust lasting two or more years, all of the income of which goes to a church, convention or association of churches, educational organization or hospital, the income of the trust will be eliminated from the income of the donor even though he gets the property itself back at the end of two or more years (Sec. 673 (b)).

3. Corporations may give 5 per cent of the income of any year and have it deductible for that year even though payment is not made until after the end of the year but before the 15th day of the third month after the close of the taxable year (Sec. 170(a)(2)).

4. No change was made in the existing law which permits deduction for the fair market value of the property given regardless of its cost to the donor.

I

To illustrate the operation of the law, let me give some examples. First, consider the case of S. H. Ayres, a widower with no dependents and an income of $25,000 for 1954. His gifts by the end of the year are:

Church Building Fund	$1,500
Church Regular	750
Hospital Building Fund	1,500
College Building Fund	1,250
Community Fund	1,000
Miscellaneous Charities (which qualify as charities for tax-deduction purposes)	1,500
	$7,500

Under prior law, the deduction would have been limited to $5,000, or 20 per cent of the total gross income of $25,000. But this year S. H. Ayres is entitled to deduct the entire $7,500. Perhaps the mechanics of the statute will lead to a better understanding of how this comes about.

Section 170(b)(1)(A) sets out a Special Rule that charitable contributions to churches, educational organizations or hospitals shall be allowed as a deduction to the extent of 10 per cent of gross income.

Section 170(b)(1)(B) sets out a General Rule that contributions to all charities (which qualify) shall be allowed as deductions to the extent of 20 per cent of gross income, but that contributions which qualify under the Special Rule shall not be considered in computing the 20 per cent limitation.

The end result is that charitable contributions may be deducted to the extent of 30 per cent of income so long as at least 10 per cent has gone to churches, educational organizations and hospitals. The easiest way to keep a running check is to charge the church, educational and hospital contributions against the special 10 per cent category, and when that is used up you still have 20 per cent to go for all charities, including, of course, churches, schools and hospitals.

While the Special Rule is limited to specific classes of charities, it redounds to the benefit of all charities as well as to the benefit of the generous giver. If we assume that S. H. Ayres' contributions had been made chronologically in the order listed, then the Community Fund and the miscellaneous charities would have had a more difficult time, since he would have given his 20 per cent before they got to him. So the Special Rule in favor of churches, schools and hospitals helps everybody to the extent that gifts to them do not reduce the over-all allowance for charitable contributions.

On his tax return, S. H. Ayres would claim deduction first under the Special Rule for contributions to churches, schools and hospitals up to 10 per cent of his income, or $2,500:

Church Building Fund	$1,500
Church Regular	750
Hospital Building Fund ($250 of $1,500 given)	250
	$2,500

The remainder would be claimed as a deduction under the General Limitation, 20 per cent of gross income, or $5,000 in this case:

Hospital Building Fund (remainder not used under Special Rule, $1,500 — $250 = $1,250)	$1,250
College Building Fund	1,250
Community Fund	1,000
Miscellaneous Charities	1,500
	$5,000

II

Our second case illustrates what might be called "deduction unlimited." Mr. and Mrs. Stuart have long planned that the survivor would leave $100,000 to start an education plant as a part of their church, in memory of their son who was killed in Italy. Now they decide they would like to watch their dollars in action, but are reluctant

to deplete their capital, which represents security for them. Mr. Stuart earns $50,000 a year, and they have income of $50,000 annually from securities. They would want to continue their other charitable giving, if possible.

Section 642 provides that all the income of a trust used for charitable purposes shall be deductible to the trust. Section 673(b) says that income of a trust shall not be taxed to the grantor if the income is irrevocably payable to a church, convention or religious order, an educational organization or a hospital. But the income for the entire term must be payable to a single charitable beneficiary.

Mr. and Mrs. Stuart could transfer their securities in trust for two years, with the entire income payable to the church, and eliminate the entire $50,000 each year from their income. Taxes take such a cut of that $50,000 a year that the transfer costs them only $16,670 a year. By foregoing $35,340, they can make a gift of $100,000 by this method, which is cheaper than making a similar bequest, and allows them to enjoy the pleasure of giving now.

Mr. and Mrs. Stuart will get all their property back at the end of the two-year term (the trust could run longer, if desired), and hence have not parted with basic security for their later years. Since their income for the next two years will be $50,000, they may deduct for gifts up to 20 per cent of $50,000, or $10,000 for all charities, with an extra 10 per cent to the extent that their gifts are to churches, schools and hospitals.

III

Our third case is that of a business firm. Smith Manufacturing Company, Inc., desires to recognize its social obligations to the full extent that it is allowed a deduction for federal income tax purposes, or 5 per cent of taxable income each year. It does not have an accurate figure for taxable income until after audit at the end of the year, and then a subsequent year's loss might be carried back to reduce the income on which the 5 per cent was computed.

In 1954 and years thereafter, Smith Manufacturing may pledge 5 per cent of its taxable income, wait until after audit to compute its pledge, and still be entitled to the full deduction for 1954 if the pledge was actually paid within two months and fifteen days after the close of its taxable year (Sec. 170(a)(2)). And losses of subsequent years carried back to reduce income of the year of the gift will not reduce the amount allowable as a deduction for the charitable gift (Sec. 170(b)(C)(2)).

IV

Our fourth and final case is that of Mrs. Black, who owns a tract she inherited from her father long before the city surrounded it. It was then worth $1,000, but is now worth $25,000, and is an ideal site for a church. With her income of $100,000 a year she has become quite tax-conscious and hence asks whether it would be better to sell the property or give it to a church. She has long ago learned that no result is too absurd under our tax laws, so she feels free to ask. Here are the calculations:

SALE

Sale Price		$25,000
Basis		1,000
Gain		$24,000
Tax on gain (25 per cent)		6,000
Net after Tax		$19,000

GIFT

Total net income before gift	$100,000	
Tax on $100,000		$67,320
Income after deduction for gift $25,000	75,000	
Tax on $75,000		46,170
Tax saving as result of gift		$21,150

She would have $2,150 more net after taxes if she gave the property to a church than if she sold it and paid the tax on the gain, provided, of course, that she can deduct the full amount of her gift. In such a case the use of the word "gift" seems inappropriate, for the giver is dollars ahead.

Such extreme cases are rare, but the principle has broad application. Any property that has gone up in value is worth its full market value to the owner for only one purpose—a gift to charity. On sale of the property, the owner gets the sale price subject to a tax on the gain. But on gift to a charity, he gets a deduction for the full market value, regardless of what his gain would have been had he sold it.

V

It is a bright commentary on our day that the Special Rule is estimated to result in a tax loss of $25 million. That means that people who have already given 20 per cent of their income to charity will give about $50 million beyond that double tithe.

While we have been discussing tax incentives to giving, any solicitor of funds soon learns that no incentive, tax or otherwise, can supply the will to give. The people who could do so much at so little cost to themselves contribute a sense of frustration to fund-raising efforts that is overcome only by the thrilling examples of generosity from the most unanticipated sources. But the least we can do for the reliable steady giver who has placed our plea for funds ahead of his own uses is to advise him of those provisions of our tax laws that leave him with more money to give to other causes. And for the generous giver the news contained in the new 1954 Revenue Code is all good.

Below the West Front, Wells Cathedral

SHIP-WEARY, on my back I lie,
To follow with my lookout's eye
Man's great stone picture of the sky:

God's highest, seraphs dip the knee;
I hear their trumpets distantly;
Only the Child I do not see.

But lo, the smile when small feet pass
So close over the unbent grass
I touch sunbeams that round him mass.

Why, it's a toddler, just a mere
Urchin, yet balm anoints my ear:
"Peace to you, seaman, I am near!"

S.S. "African Patriot" JOHN ACKERSON.

The Power and Unity of Our Faith

A Message from the Third General Assembly of the National Council of the Churches of Christ in the United States of America, Adopted at Boston, Massachusetts, on December 3, 1954

LOOKING TO Jesus Christ, the source of our power and unity, the Third General Assembly of the National Council of the Churches of Christ in the United States of America, meeting in Boston, Massachusetts, sends greetings to the churches and people of America, and to our brothers throughout the world.

This is usually defined as a dark time. Fear and doubt are rampant. The explosive nature of international relations holds the threat of war before us. We have found a path to wealth and plenty, yet we were never more conscious of the truth that man does not live by bread alone. We live in a world where people differ in ideas, color and race. These differences are all too frequently exploited by forces of hate and dissension.

But hear the good news of God in Jesus Christ! His word is to fear not, for in him all things find their meaning and their destiny. Our duty as Christians is to live in the confidence of our faith and to respond with courage, mercy, justice and love to the choices which confront us.

There is apparent in America a spiritual seeking and hunger. In this day of crisis, the heritage of our Christian faith becomes ever more precious, and more Americans are turning to their churches for communion with God and the renewal of their faith. God is our refuge and strength, and in him we find unity and power. As we meet together, we give thanks to God that he has called us as his witnesses for such a time as this.

The Churches in Relation to Society

The historical American doctrine of the separation of church and state has been ably defended by our churches. There are some happy signs of a return to a more careful protection of human liberties within the framework of tested constitutional procedures. We must continue to press vigorously for fair practices in our public life, for the right of the accused to face the accuser, and for the preservation of those freedoms which are our cherished heritage. We must be alert to reject any programs or policies in our corporate life which tend toward undue regimentation of individuals, the domination of a philosophy of brute force or materialism in our national life, and the encroachment of undemocratic methods upon our liberties.

The historic decision of the Supreme Court has put a legal end to segregation in the public schools. We believe it is the responsibility and opportunity of each local church to create the attitudes essential to carrying out this decision. We call on all Christian churches, whose faith recognizes the unity of men in God, to help make the transition from a segregated to a nonsegregated society not only in the public schools but throughout the community, especially within the life and practice of the church itself. We must champion the rights of minorities and defend the dignity of all men.

The fundamental opposition to communism comes from the Christian church. Across the world, totalitarian and tyrannical systems have found in it their most stubborn barrier. In our own country our churches have been united in opposition to the attitudes, conditions and practices that encourage communism. We reject communism because of its atheism, its disregard of the rights of the individual, its misunderstanding of the nature of man and of society, and its inherent tyranny.

We believe that the proclamation and demonstration of the Christian faith is essential to the health of our society. If the Christians of the first century could have envisioned a time when the church would have the potentialities within any nation possessed today by our own churches in our own country, they would have expected the transformation of that nation. We must confess that we have not yet done what God has given us the potentiality to do. We need to search our lives as church members and ask why we are not more effective in our witness to our faith. We cannot forget the warning that from those unto whom much is given, much shall be required.

The Churches in Relation to Each Other

Underlying our common work is a deep and abiding faith in Christ as divine Lord and Savior. We have discovered new strength and effectiveness in our common enterprises through the National Council of Churches. When we speak unitedly as Christians, we affirm a oneness in Christian experience which we believe is an increasing reality among us.

While we have begun to sense our unity, we are not always clear what practical obligations it places on us. We have the vision of unity as a principle, and now we must translate it into actual practice. We must provide the best pastoral and lay leadership for the unified community programs of the local councils of churches. We must provide new sources of financial support for our common work. We believe that God is giving a united Christian enterprise the greatest opportunity it has ever had, and we must grasp it. This is the day for a great demonstration of the power and unity of our faith.

A Message to Clergy and Laity

There has never been a wider opportunity to preach the gospel of Jesus Christ than just now. This wider opportunity is found not only in the churches within the bounds of our own nation but in our wider ministry throughout the world; not only in churches at home but in the hundreds of chapels serving our armed forces overseas. Wherever the gospel is being preached with effectiveness and devotion churches do not lack for worshipers. There is hunger on the part of this generation which only the Christian gospel can satisfy. The need is for a more understand-

ing ministry in order that the gospel may become more effective in daily life. Pastors must be aware of the daily problems of those to whom they minister.

A free pulpit is a sacred trust. Let the ministers of the nation speak with authority and conviction the good news of God in Christ. We believe that America is ready for a great spiritual awakening and revival. The minister must be a man of great expectations. It is necessary that each should search his soul and pray that the revival may grow in his own heart. Let us strengthen one another through prayer and fellowship. The ministers of America have a great responsibility for the spiritual destiny of this generation.

We are heartened by the strong movements for increased lay leadership within the churches. It is inspiring to observe the eagerness of laymen and laywomen to discipline themselves spiritually that they may have power to win others to Christ. A church which does not give the laity definite opportunity to experience the full dimensions of the Christian faith by sharing in broader responsibilities of the church need not wonder if it becomes ineffective.

There are dark places in our social life where the light of Christ can shine only through the lay members of the churches. Each individual possesses separate and special gifts to be used in the work of the Kingdom, and the contacts of daily work offer unique opportunities for a Christian witness in the midst of daily problems. We rejoice over the number of Christians who are bearing their witness bravely in difficult situations. They are the salt of the earth and the light in a dark world.

To the Worldwide Fellowship

With the memories of the Evanston assembly of the World Council of Churches fresh in our minds and aware of the hard tests to which this worldwide fellowship has been subjected, we rejoice that its resolution to stay together has been strengthened. This fellowship is a great new fact and it is the basis of a great new hope. We maintain confidence not only in those with whom we are free to associate but also in those faithful Christians who now find themselves behind the "iron" and "bamboo" curtains. Though we are separated from them, we are one with them in the fellowship of the Christian church.

The Christian church around the world is by its nature a symbol of man's universal hope for peace. This worldwide fellowship of Christians should be and is a major factor in the building of international understanding and good will. As Christians we are called to the ministry of peace in a special way. Our prayers are an act of faith and our efforts to end war a demonstration of our devotion to the Prince of Peace.

We believe that our government should continue to support the United Nations. The churches in every land have a special responsibility to further the achievement of universal disarmament and the constructive use of atomic power. We believe that the common people everywhere want peace and the churches under God should be their voice.

We should share with our fellow men our material goods and technical skills, wherever possible assist those who are homeless or stateless, and always hold them before the throne of God in prayer. Some of our fellow Christians are making sacrifices we have not made, and they bear witness to their faith with greater fortitude than we have been called upon to display. We hope that they will pray for us whose temptations may be different but in no way less dangerous. We are heartened by the realization that Christ has brought us together in the unity of such a mighty fellowship.

Conclusion

We believe that God has called us, as he has called all people, to be instruments of his purpose. We are grateful that in our own nation we have, under God, a heritage of free worship according to conscience. We rejoice that the state is free from the domination of the church and that the church is free from the domination of the state.

We are not satisfied with our inadequate response to what Jesus Christ can do and wants to do through the church. We pray that the witness of the churches may come nearer to the will of God. We know that we cannot live without God and we cannot ignore the truth about life revealed through Christ. He is the Way, the Truth and the Life; the answer to our deepest needs. In the power and unity of his gospel we dedicate ourselves anew to the unfinished tasks of his Kingdom.

VERSE

The Music He Has Left Us

In memory of Thomas Curtis Clark

WE shall remember him whose songs
Were sung to right all cruel wrongs,
Who heard mankind's eternal cry,
Whose singing raised our courage high.
With tenderness we shall revere
The music he has left us here,
Grateful that we have heard him sing
And known his heart's brave flowering!

LUCIA TRENT.

To Aikichi Kuboyama

(First to die from the Hydrogen Bomb)

IT IS NOT for you only
they have silenced the great gongs,
and the happy laughter
of children under the lanterns.
We too must wake to terror
in the night,
hearing the belling hounds
deep in the starless forest.
Men who have not desired
that death should have dominion,
we too must run in panic
through the empty streets,
each to his separate house
to lie in dread.

On every wall the moving fingers write.
It is not for you only, Aikichi!

FRANK ANDERSEN.

BOOKS

Historian as Mystic

A STUDY OF HISTORY. *By Arnold J. Toynbee. Volumes VII-X. Oxford University Press, $35.00.*

IT WAS either by happy accident or by shrewd calculation that Mr. Toynbee postponed until the opening pages of the last volume of his ten-volume *magnum opus* his warning against too much indulgence in reading. The reader who met that injunction at an earlier stage might take the advice too literally. It is, however, really addressed only to scholars who excuse themselves from writing on the ground that there is still more that they might read —a twofold sin, in Toynbee's opinion: of indolence, because reading is easier than writing; and of sacrilege, because it sets a godlike standard of omniscience which is not for men. The author himself has unquestionably done an immense amount of reading, but the production of this work in ten fat volumes, the last four of which are now before us, is evidence also of his diligence in writing.

Toynbee's *A Study of History* is not a history of the world but a philosophy of history produced by the empirical method of first collecting a vast accumulation of facts, then classifying and arranging them topically, then inductively making the generalizations to which the facts seem to point. The first step after collecting a fairly adequate body of facts was to identify and distinguish those "self-contained units" which, though not isolated from outside influences, are intelligible entities within their own limits. These are called civilizations. He finds 21 of them. The first six volumes of the work were devoted to tracing the genesis, growth, breakdown and disintegration of these civilizations, on the assumption that a comparative study of these facts would include "everything of any significance in the history of mankind" from the time when the first civilizations emerged from primitive societies. More persons have become acquainted with the content of these six volumes by reading the abridgment of them by D. C. Somervell (1947) than by reading them in their entirety.

Coming now to the four new volumes which complete the work, we find the material which justifies calling the whole a philosophy of history rather than simply a world history with an unusual arrangement.

Volume VII discusses "universal states" (pp. 1-379) and "universal churches" (pp. 381-768). The universal state is not a healthy growth. "Universal states arise after, and not before, the breakdown of the civilizations to whose bodies social they bring political unity." The term "church" is applied—conveniently but, in my judgment, inaccurately—to the structures through which all religions have functioned. The high estimate that is to be put upon religion in the total historic process is forecast in the statement that "the spiritual progress of individual souls in this life will in fact bring with it much more social progress than could be attained in any other way" (p. 388). The charge has sometimes been made that churches are cancers in the body of civil society. Augustine's *City of God* was specifically a refutation of the pagan claim that Christianity was the cause of the decay of the Roman empire culminating in the sack of Rome by Alaric and the Goths in 410. The general charge is dismissed as unfounded. "It looks as if the spirit of the higher religions, so far from being a social cancer, were the bread of social, as well as spiritual, life" (p. 392). Churches may, on the contrary, be the chrysalis of new civilizations, but that has been the exception rather than the rule. Churches are, in fact, "a higher species of society" which is not to be viewed as instrumental in relation to the secular cultures or civilizations in which they exist. The main business of a church is not to "save society" but to *be* a society of its own distinctive order. (This might have afforded impressive documentation for the discussion of the main theme, "Christ the Hope of the World," at Evanston, but the book had not been published at that time.)

Volume VIII opens with a relatively brief —that is, brief for Toynbee, for it is less than 100 pages—discussion of "heroic ages," which, in general, are the brilliant final flares of the fires of a dying civilization which both mark and facilitate the transition to a new one. The main theme of the volume is the contacts between civilizations and their contemporaries. Though each is a "self-contained unit" with reference to its internal affairs and the main course of its development, none of them normally exists in isolation from others that are contiguous to it in space. The relations may be those of mutual repulsion and defense against alien influences, or of interpenetration. Indulging his taste for a special vocabulary of his own, Toynbee adopts two perfectly good Latin words to designate the two kinds of frontiers: *limes* (genitive, *limitis*, from which we get "limit") for a boundary closed to cultural invasion; and *limen* (genitive, *liminis*) for threshold, a boundary open to passage. (He likes to say things the hard way. He can't speak of Persia; it has to be the "Achaemenian empire.") This topic, the encounter of civilizations flourishing simultaneously, leads to a vast amount of both narrative and analysis of modern, medieval and ancient situations (taken up in that order) and to special studies of the processes and results of such contacts. Note especially the observation that the meeting places of civilizations have often been the birthplaces of religions.

Volume IX continues the same general theme of inter-civilization relations, but now with reference to succession in time (pp. 1-166) and with telling use of a keen analysis of the concept of "renaissance." After that we come to what is the meat of the whole matter in two great sections entitled "Law and Freedom in History" and "The Prospects of the Western Civilization" (pp. 167-644). The first of these, plus a short section in the final volume, contains the gist of Toynbee's philosophy of history. The 19th century's optimistic faith in a "law of inevitable progress" was followed by Spengler's law of inevitable collapse. Both are fallacious, in Toynbee's view. Society is not an organism; the biological analogy is misleading. Repudiated also is the conclusion of the great historian H. A. L. Fisher, who recognizes in the course of human events only "the play of the contingent and the unforeseen." The facts of history as he has studied them and the patterns of change which he has discovered and described convince Toynbee that the course of human history has not been determined either by blind chance, or by rigid physical law, or by the encounter of human wills with no common purpose, or by the arbitrary decrees of a "God in man's image" exerting his irresistible power to make his own will prevail over man's. God, law and freedom are all indispensable factors in an intelligible account of history. How can they be reconciled?

> The answer to this question seems to be that "the glorious freedom of the sons of God," which they enjoy under the Law of Love, is not merely the relative freedom of a release from the law of a compulsive Subconscious Psyche; it is also the perfect freedom possessed by God himself, which an all-loving Creator has bestowed upon his creature Man at the sacrificial price of emptying himself of almighty power. Under a Law of Love which is the law of God's own Being, God's self-sacrifice challenges Man by setting before Man an ideal of spiritual perfection which Man has perfect freedom to accept or to reject. . . . Thus on this highest visible pitch of a cliff-face up which the creature is being drawn by the call of his Creator to essay a perilous ascent, we catch a glimpse of God's hand reaching down to meet the upstretched hand of the struggling human climber; and at the point where hands meet in the clasp of love, Law and Freedom cease to be distinguishable; for "'tis only he that loves not that is fettered by compulsion."

The historian turns mystic. It is regrettable that lack of space prevents an adequate summary of the process of thought by which he reaches his triumphant conclusion. After this, of course, the prospects of Western civilization become as unpredictable as man's future choice of good or evil.

Volume X contains a variety of miscellaneous material—a section on "the inspirations of historians," some extended notes on Mayan and Babylonian chronology, a chapter of "acknowledgments and thanks" which is itself an essay of various subjects, and 200 pages of index. Under the "Inspirations," the last section, on "the

quest for a meaning behind the facts of history," is really the Grand Finale of the whole work. It has already become apparent, in spite of the highly Christian coloration of the passage just quoted, that the author gives "religion" a more comprehensive meaning when he says: "Under the aegis of religion, Western man might find himself able to handle with spiritual impunity the material power thrust into his hands by the mechanization of Western technology." How completely ecumenical, even syncretistic, is the religion in which Toynbee sees the hope of mankind and the God in whom he finds the meaning of history, may be seen in a few lines of the litany at the end of which he writes FINIS to the whole work:

Christe, audi nos.

Christ Tammuz, Christ Adonis, Christ Osiris, Christ Balder, hear us, by whatever name we bless Thee for suffering death for our salvation.

Christe Jesu, exaudi nos.

Buddha Gautama, show us the path that will lead us out of our afflictions.

Sancta Dei Genetrix, intercede pro nobis.

Mother Mary, Mother Isis, Mother Cybele, Mother Ishtar, Mother Kwanyin, have compassion on us, by whatever name we bless thee for bringing our Savior into the world. . . .

Omnes Sancti Partiarchae et Prophetae, intercedite pro nobis.

Valiant Zarathustra, breathe thy spirit into the Church Militant here on earth.

Sancte Petre, intercede pro nobis.

Tender-hearted Muhammad, who art also one of the weaker vessels of God's grace, pray that His grace may inspire us, like thee to rise above our infirmity in our zeal for His service. . . .

Sancte Pater Benedicte, intercede pro nobis.

Epicurus, who wast likewise the revered founder of a spiritual family, impart to us thy gracious gifts of sweetness and light. . . .

Omnes Sancti et Sanctae Dei, intercedite pro nobis;

For *ilayhi marji'ukum jami'an;* to Him return ye every one.

So wise a student of history must know that, though religions have borrowed from earlier religions, no viable religion was ever constructed by studied synthesis of many. Yet there is a "communion of saints" and a fellowship in the agelong quest that transcends the formal limits of every faith. It is not unrelated to the meaning and the hope of history.

W. E. Garrison.

Books in Brief

Milestones of Faith, Philosophy for Forward-looking People. *By Amos Edwin Clark, 340 S. Norton Ave., Los Angeles 5, $3.00.* In this book, for young people in their later teens, the author begins with science, doubtless by way of letting his young readers know at the outset that they do not need to check their brains at the door when they enter the house of prayer. From elementary astronomy he moves to earth-science and the evolutionary development of life culminating in man. He sees God active in the whole process and man as a being of whom God has high expectations. Then follow chapters of moral instruction on social adjustment, sex, alcohol, tobacco, and other important topics. The author is a public school man, formerly principal of Ventura (Calif.) junior college.

The Strange Case of Alger Hiss. *By the Earl Jowett. Doubleday, $3.95.* Now that Mr. Hiss is out of prison, there may be a revival of interest in his case. It may therefore be useful to call attention to a recital and critique of the trial by the former lord chancellor and attorney general of Great Britain. It was published in July 1953 but escaped notice in these columns at that time. A critical survey of this case by an overseas jurist should not be resented, especially since the author is careful to avoid criticism of the American court in which the case was tried even while voicing his own doubts and misgivings about some features of the trial. In a recent conversation with this reviewer, a London barrister of long experience and the dean of an American law school expressed the concurrent opinion that Lord Jowett's narrative is marred by a great many factual errors and by a disposition to regard American judicial procedure as defective wherever it differs from the British. According to the barrister, the general sentiment of the English bar is that, while the former lord chancellor committed no impropriety in discussing the Hiss case, he would have been better advised if he had stayed out of it.

A New Christmas Treasury. *Edited by Robert and Maria Lohan. Stephen Daye Press, $3.75.* A while back the Lohans edited *Christmas Tales for Reading Aloud.* (So reading aloud is still done in some families—at Christmastime anyway. It might be well if the TV set would break down oftener.) These are more of the same, all complete pieces, mostly by famous authors, some newly translated from unfamiliar sources.

Jewish Symbols in the Greco-Roman Period. *By Erwin R. Goodenough. Vol. IV, The Problem of Method, Symbols from Jewish Cult. Bollingen Series XXXVII. Pantheon, $7.50.* In the three great volumes preceding this one (see review in The Christian Century, Jan. 27, 1954), Prof. Goodenough discussed the Jewish use of carved and painted pagan symbols in tombs and synagogues and in the forms of amulets and cultic objects during the Greco-Roman period. This was, of course, quite foreign to rabbinical teaching. It was a popular practice unaccompanied by any literary defense or explanation. Here is a case, as the author says, where the reconstruction of a phase of religious history must rest wholly upon interpretation of the findings of archaeological research. The findings have been ample. The third volume contained illustrations of 1,200 such objects; this one adds 117 more. It seems clear to the author that these forms and figures cannot be understood as mere meaningless decoration, and also that the pagan symbols were not used by Jews to convey pagan meanings. The first problem in the present volume is to establish a method for the interpretation of such material; the second is to establish at least the main direction of an explanation of the new way of using the old Jewish symbols. Part of the answer is that the symbols took on a mystical and eschatological reference which was no part of their original meaning. It must be remembered that, as stated in the earlier review, this exhaustive research in an obscure and generally neglected phase of historic Judaism has relevance also to Christian history, for Christianity was simultaneously making its own adjustments to that same environment of a decadent paganism and was borrowing and assimilating materials which affected its symbolism, its cultic practices and its ideas. More volumes are to follow in this series.

An Encyclopedia of Modern American Humor. *Edited by Bennett Cerf. Doubleday, $3.95.* Except for size (688 pages) and comprehensiveness (almost every printable kind of humor except the briefest forms) and having some kind of arrangement (mostly regional), this is not what one would naturally call an encyclopedia. Not exactly an anthology either, for the pieces are too long for that. Most of them are complete stories or extracts of from 4 to 10 pages. Anyway, it is a collection of pieces ranging from the subtly humorous to the hilariously funny, assembled and arranged by the acknowledged master of this sort of thing.

Nature and Grace: Selections from the Summa of Thomas Aquinas. *Translated and edited by A. M. Fairweather. Vol. XI of "Library of Christian Classics." Westminster, $5.00.* The writings of St. Thomas are too voluminous to be read in their entirety by anyone for whom it is not a professional duty, and every editor of a volume of selections makes a different choice. The present volume includes Question 1-4 and 20-23 on "sacred doctrine" and the nature of God, copious sections on sin, grace and merit, and the treatise on the "theological virtues," faith, hope and charity. These, with the introductions, are ample to meet the needs of most readers.

The Lord's Horseman, John Wesley the Man. *By Umphrey Lee. New edition. Abingdon, $2.75.* Wesley has had almost as many biographers as Napoleon. Among the popular lives of Wesley, none rates higher than this one by Umphrey Lee, president of Southern Methodist University. It has held its place as a standard since its first publication 25 years ago. The new edition should give it a new cycle of popularity. Its special characteristic is that it pictures the human Wesley in his 18th century setting. W.E.G.

CORRESPONDENCE

Christmas Confusion

SIR: Is it too late to call attention to the confusion present among our Christmas pictures and greetings? Why do we confuse the star with the shepherds and the manger with the Magi? I do not need to quote here the narratives in Matthew and Luke. It is so familiar to us all, but we still picture the Wise Men before the Babe in the barn and the shepherds with the star! Why do we not see that the Magi came to a "house" and found a "young child" and conclude rightly from Herod's limiting the age of the "children" to "two years old and under" that this was much later? ELISABETH W. CONKLIN.

Laguna Beach, Calif.

Armenian Churches

SIR: On the occasion of Gregory Peter XV Cardinal Agagianian's visit to the United States, *Newsweek* in its issue of Nov. 8 designates his eminence as "the Patriarch of Cilicia of the Armenians" and says that "scattered congregations of his [the cardinal's] flock . . . the 200,000 Armenians around the world acknowledge the authority of Pope Pius XII in Rome."

We would like to inform your readers that Cardinal Agagianian is *not* the Patriarch of Cilicia of the Armenians, but merely the religious head of a small community of Armeno-Catholics who are under the jurisdiction of the Roman pontiff. The Patriarch of Cilicia of the Armenians, whom we call Catholicos, until the end of World War I resided in Sis, capital of Cilicia. After the destruction of that city by the Turks in 1920 the holy see was transferred to Lebanon, where since 1930, in Antelias (a village four miles north of Beirut), the Catholicos of the Armenians of Cilicia has been residing. He is the head of 210,000 Armenians living now in Syria, Lebanon and Cyprus. In these countries Cardinal Agagianian has only 26,400 followers. The statement by *Newsweek* that there are "200,000 Armenians around the world who acknowledge the authority of Pope Pius XII in Rome" is false for, according to recent statistics, the number of Armeno-Catholics who adhere to the see of Rome, and recognize Cardinal Agagianian as their head, is about 49,300 souls scattered all over the world.

Newsweek in a footnote writes: "In 1742, Patriarch Abraham proclaimed his allegiance to Pope Benedict XIV and restored the succession of St. Gregory the Illuminator, apostle of Armenia, which had been broken in the seventh century." This is historical bunkum. First, Patriarch Abraham *never* restored the succession of St. Gregory the Illuminator. On the contrary he abandoned the luminous faith of St. Gregory and our holy fathers when in 1742 he severed his relations with the mother church and subjugated himself to Rome. Church historians know well that the Armeno-Roman patriarchate of Cilicia created by Abraham in the middle of the 18th century was not only uncanonical but invalid and illegal. Abraham's episcopal ordination and patriarchate were devised by unlawful means, contradicting all ecclesiastical canons. Cardinal Agagianian, whom the reporter of *Newsweek* falsely calls "the Patriarch of Cilicia of the Armenians," is the 15th successor of Abraham. The correct title of His Eminence Agagianian would be "Cardinal of the Armeno-papists of Cilicia."

Second, St. Gregory the Illuminator was not the apostle of Armenia. The apostles of Armenia were St. Thaddeus and St. Bartholomew. At the very beginning of the fourth century St. Gregory the Illuminator made to grow and flourish the seeds that these two apostles had sown in Armenia in the first century.

Third, the succession of St. Gregory the Illuminator has never been broken at any time in history. The late Catholicos Gueorg VI was the 129th patriarch of the Armenian holy see.

TERENIG POLADIAN,
New York, N. Y. Bishop.

Pentecostals

SIR: The editorial "Italy Grants Recognition to Pentecostal Body" (Dec. 1) has aroused me as I take offense at the statement, ". . . but it will be unfortunate if, in Italian eyes, the nature of American Protestantism becomes identified with the worship practices of the ecstatic fundamentalist sects."

I am not affiliated with the Assemblies of God nor any Pentecostal group, but have been associated with several of them. My work among them, and study, gives me an understanding of their beliefs and interpretation of Scripture. Aside from the fact that in our day, even as in the days of the Apostle Paul, there have been excesses and misunderstanding of the Scriptures (not only among the Pentecostals), the truth of the phenomena stands. It is more tangible, more actual empirically than philosophical-theology.

These phenomena are taught and guided by Scripture. The excesses and errors are caused by lack of teaching. As to the value of the experience or phenomena, that lies within the individual, even as the experience of salvation. The Scriptures give the value as edifying to the individual. This logically would lead us to believe that that which is edifying to the individual will build that one so that he or she will be a better Christian and servant of Christ.

If this is termed emotional, so is all worship. And so was the Apostle Paul. Is it "unfortunate" that Christians following in the teachings of the Apostle Paul carry the same gospel and message of a spirit-energized life back to Rome and adjacent areas? The Pentecostals with their zeal and love for God will be better equipped to reach the people with the truth of salvation through faith in Jesus Christ, than would those who are not too sure of their position as to Christ and are afraid of methods and emotions.

These people will reach a spiritually hungry group who have been starved on ritualistic diets. These Pentecostals with their doctrine of absolutes may be scorned for their literalism—but one has a firmer ground to stand upon than the ebbing and waning of the liberals. Absolutes are essential in any teaching and the more especially among a people who have been under the Roman teaching.

Ottawa, Ill. PAUL B. WILSON.

SIR: In your editorial "Italy Grants Recognition to Pentecostal Body," couldn't you find a more gracious way to refer to the Assemblies of God with its hundreds of thousands of sincere Christian members than as "a Pentecostal sect with headquarters in Springfield, Missouri"?

I note your deep concern lest Protestantism be judged in Italy by such groups. Now, just who is to blame that the more "respectable" denominations are not better represented in Italy? You seem to deplore the fact that Protestantism might be given unfavorable representation by these "ecstatic" groups. Did you ever read that Italy was visited in the first century by an apostle who testified that "he spoke in tongues more than you all"? Was that deplorable also? ARTHUR W. WITHERSPOON.

Apostolic Gospel Church,
Columbus, Ohio.

The King Appointment

SIR: We are most grateful for the publicity which The Christian Century has given to the appointment of Robert L. King, former vice-president and general manager of Southern Comfort Distillery, as administrative assistant to Vice-Pres. Richard M. Nixon. When this matter came before the biennial meeting of the board of directors of the National Temperance League, Inc., at Dallas, Tex., Nov. 14-16, 1954, the directors, after careful consideration, clearly stated their position by adopting the following resolution:

"Believing that the recent appointment by Vice-Pres. Nixon of Robert L. King as his administrative assistant, in view of Mr. King's recent association with the distilling business, raises a grave question of public policy which is not calculated to inspire confidence among the friends of temperance throughout the country in the impartiality of the administration, when a part of Mr. King's duties may relate to the handling of temperance measures pending before the Congress, the National Temper-

ance League respectfully requests Vice-Pres. Nixon to reconsider his appointment of Mr. King."

The National Temperance League, Inc., heartily agrees with the statement in your editorial of Dec. 6, entitled "Temperance Organizations Too Easily Satisfied," which says: "It is the mind-set of a distillery general manager which matters in a case such as this, not whether at the moment he is or is not general managing." We are continuing to urge that letters of disapproval be sent to Vice-Pres. Nixon respectfully requesting him "to reconsider his appointment of Mr. King."

CLAYTON M. WALLACE,
Exec. Director.
National Temperance League, Inc.,
Washington, D. C.

SIR: Your editorial "Temperance Organizations Too Easily Satisfied" (Dec. 1) is consistent with the position taken by the Methodist Board of Temperance headed by Bishop Paul E. Martin. He has urged the vice-president to reject Mr. King on grounds of moral propriety and public welfare. The Council of Bishops so wired Mr. Nixon. No officer of this board thinks "the reason for our protest is eliminated."

CARADINE R. HOOTON,
Board of Temperance, Exec. Secretary.
The Methodist Church,
Washington, D. C.

Billy Graham

SIR: We are all indebted to Frank Fitt for his fine article "In the Wake of Billy Graham" (Dec. 1). However, I feel that attention needs to be drawn to the function that Billy Graham plays in our church as well as a more charitable attitude toward the so-called tangible results.

Dr. Graham is the first to recognize that there are limitations to what he does and that it is only within the framework of the church that there can ever be any lasting results. He would be the first to say that mass evangelism can never be as effective as visitation evangelism or fellowship evangelism.

I think it is wrong to criticize this aspect of reaching those outside the church and to forget that evangelism includes many different methods. It is almost impossible to describe the exact path by which people are cultivated and eventually come into the church. To discourage the work that Billy Graham is doing is to try to cut your hand off because it does not fulfill the function of the whole body.

ROBERT B. HAYWARD.
Fourth Presbyterian Church,
Chicago.

SIR: By way of balancing Frank Fitt's appraisal of Billy Graham's Detroit ministry, why not publish Leslie Weatherhead's evaluation of Graham's London campaign (see the *Pulpit Digest*, Nov. 1954).

To the criticism that Billy Graham's work does not last, Weatherhead answers: "It seems important to say the Holy Spirit's work does not always last. Under no conceivable circumstances could a mission be arranged so that men never went back from their decisions, or say that all counselors were perfect, and all ministers efficient. One feels like saying that all that has been spent in money, time and trouble is, in God's sight, worth one single convert, whose life is really changed, and who finds his way to the feet of the Master. I would like to say to you, and to myself . . . that we must always beware lest criticism become excuses. If the devil can make us create such a smoke-screen out of dislike of Billy Graham's method . . . then, of course, he is happy." RONALD K. ADAMS.
First Baptist Church,
North Adams, Mass.

Refugees

SIR: Before your editorial "You Stand at the Gate to America" (Nov. 24), this church had decided to explore the possibility of sponsoring a D.P. family. However, there is sharp criticism within the membership for two reasons:

1. There are a great many unemployed Americans today.

2. Many former D.P.'s have lacked appreciation of what was done for them, as shown by quick abandonment of the home and job originally supplied by sponsors.

We still hope to sponsor a D.P. family, but the going will be rough.

E. M. NESBITT.
United Presbyterian Church,
Beaver, Pa.

Goethe and Religion

SIR: In a review of Robert H. Lowie's *Toward Understanding Germany* (Nov. 3) Robert Root seems to see in Goethe the chief source of German "aesthetic materialism." I find the phrase vague. When applied to Goethe it is a contradiction in terms. According to Prof. Lowie Goethe said: "He who has art and learning has also religion; he that lacks these two let *him* have religion." With a misrendering in the beginning and a shift of emphasis at the end Goethe is made into an enemy of religion.

More than a century ago Carlyle said that to Goethe "was given what we may call a life in the Divine Idea of the World." And in 1947 Wilhelm Flittner in a carefully documented study places Goethe, because of his continual awareness of the divine, as a *homo religiosus* alongside Augustine and Dante.

It is necessary to quote the original words of Goethe and compare these with the above translation.

Wer Wissenschaft und Kunst besitzt,
Hat auch Religion;
Wer diese beiden nicht besitzt,
Der habe Religion.

Wissenschaft is not learning, but science. Goethe the scientist saw in nature, in sticks and stones, *"in herbis et lapidibus"* as he wrote to Lavater, the revelation of the living God, of whom art is but another manifestation. This is the key to the first two lines. In the last line the accent is not on the pronoun, but on the verb *habe*. The man who has neither science nor art, let him see to it that he *has* religion.

As to Goethe's attitude to the Gospels and Christ, I refer the reader to Eckermann's *Conversations*, especially that of March 11, 1832, eleven days before Goethe's death. The quatrain, by the way, dates from the last years of the poet's life.

Oaks, Pa. FRIEDRICH BRUNS.

No False Tolerance

SIR: As a student at Concordia Seminary and a subscriber to The Christian Century I feel constrained to comment on your editorial "Lutheran Free-for-All" (Dec. 1).

Your correspondent alleges that there is an "openness and catholicity" about our seminary which will "bring breadth" to our whole synod. While the terms "open" and "catholic" are not in themselves unacceptable, they are certain to be misunderstood in their suggestive context, especially in view of the frequent failure of modern advocates of false tolerance to distinguish between mental openness and emptiness.

Those who find fault with the Lutheran Church's concern with theology ("theological finickiness") should remember our Lord's command to teach "all things whatsoever I have commanded you" and St. Paul's curses upon preachers of "another gospel." In view of this, can we afford not to be very particular about our doctrines?

The true church of Christ is a teaching church. She has but one aim: to save souls from eternal hell by preaching Christ crucified. It is quite understandable that those whose main concern is the advancement of human happiness here on earth should be impatient with any insistence on the historic teachings of Christ's church. But the church cannot, without turning traitor to her Lord, abandon any or all of his teachings and thus become a mere human organization.

It is absurd to say that Christ is preached best in an atmosphere of theological indifferentism and "ecumenism." It would appear that the Missouri Synod's well defined Scriptural position has, far from hindering, rather stimulated truly evangelistic efforts. The Church of Christ must save souls, though false churches may spend their time and efforts conducting unrealistic little ventures into sociology and politics.

When the obvious sense of Scripture was denied or explained away, the Lutheran Church safeguarded this obvious sense in her confessions. To these confessions our synod, and the Synodical Conference to which it belongs, stands committed. These confessions, because they teach what Scripture teaches, are just as relevant today as when they were written. Hence any allegation of "openness" or "catholicity" at Con-

cordia Seminary, which suggests that at least the "younger generation" is now ready to sacrifice part of Scriptural truth, upon the altar of false ecumenism, is simply not true.

Between truth and error there can be no compromise, no "golden middle." Tolerance toward error is intolerance toward truth. As consistent Christians, do we have a choice?

St. Louis, Mo. HERMAN J. OTTEN.

Luther's 'Word'

SIR: We express our thanks for Theodore A. Gill's report and analysis of the recent All-Lutheran Free Conference (Dec. 1). Free conferences have been the accepted method of promoting doctrinal unity within American Lutheranism for more than a century. Unity of faith and confession must be our prime purpose, not merely outward cooperation.

It is heartening to see this report underscoring Luther's classic statement, "The Word of God shall establish articles of faith, and no one else." However, the author reads something into Luther's words that isn't there, when he refers the phrase "Word of God" to Christ, sometimes called the Logos, or the personal Word of God, and creates a contrast between this Word and the written word. This false contrast, which, unfortunately, has found favor in some Lutheran circles, was foreign to Luther. For Luther the Word of God was identical with the Scriptures. Though we may be challenged, yet it can be proven from Luther that for him the Word of God usually meant the whole of Scripture, not merely the personal Word of God.

GEORGE KUECHLE,
ARNO KRENTZ.

St. Mark Lutheran Church,
Cleveland, Ohio.

Southern Methodist Bishops

SIR: You have doubtless seen the press release in which Bishop Clare Purcell declares that eight of the southern Methodist bishops refused to concur in the recent statement of the Council of Bishops on the matter of segregation in the schools, a statement which appears in the current issue of the *Christian Advocate*. I am enclosing a copy of a letter that I wrote to Bishop Purcell. EDWIN L. BROCK.

Methodist Church,
Church Point, La.

[ENCLOSURE]

Dear Bishop Purcell: When the statement of the Council of Bishops appeared in the papers on the issue of segregation in the schools, I felt rather jubilant. There are some of us as ministers of the church here in the south who have stuck our necks way out on this issue. (Recently in August an article by me appeared in The Christian Century on the issue.) We did so in the full confidence that this was the position of the Methodist Church. The statement of the Council of Bishops seemed to make that adequately clear.

Then under the dateline of Nov. 26 an Associated Press release announces that you have disclosed that eight bishops of the southeastern section of the country have either refused to concur with the statement of the council or refused to vote on the issue. My reaction to that is that the church has simply let us down. We assume that we have been stating the position of the church only to find that the bishops in the section of the nation most seriously involved in this issue refuse to take a stand. It is difficult enough for a lone minister to make a stand for what the church declares to be right when he knows the church is standing behind him. It is almost impossible to do so when the leaders of the church run for cover when the issue is put clearly. Frankly I am greatly disturbed and misled. . . .

It seems to me that at this late date you and the other seven bishops involved ought to get together and make some statement —a southern one, if you please—that will make clear where we stand. But whatever you do, please, for the sake of those ministers who do believe that the church stands for genuine brotherhood, don't run and hide when the vote is being taken.

Latin America's Debts

SIR: The two articles by Roman Catholics in your issue of Oct. 20 make a splendid start on an appraisal of Evanston.

It would be instructive—perhaps for us, but perhaps also for the anonymous author of the article "Ethical Issues at Evanston" —if you could persuade him to write for you and us an itemization of "the immense debt of Latin America to the Roman Catholic Church" of which he speaks. The reason Bishop Barbieri did not mention the debt is probably that, after many years in Latin America, he is not aware of it.

From where I sit Latin America, on balance, seems to owe little more to the Roman Catholic Church than the amount that some Latin American tenants may owe to the church as the greatest landowner in the western hemisphere. Before your anonymous author tries to document his statement, let him talk with some European or American priests who have been here for any length of time (55 per cent of the Roman Catholic priests in Brazil are foreigners—the diocese of Rio de Janeiro, with a population of well over 2 million, produces no more than two new priests a year).

A better description of the true situation here than that given by the anonymous author is the verdict reached by a nonchurchgoing American businessman of my acquaintance, after 25 years in Brazil and Uruguay: "The Roman Catholic Church has had a virtual monopoly in Latin America for 400 years, and the results do not justify it."

Union Church, J. THOBURN LEGG.
Rio de Janeiro, Brazil.

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NEWS of the CHRISTIAN WORLD

Renew Effort to Recall McCarthy

Wisconsin's 'Joe Must Go' Club Plans New Referendum Drive—Juvenile Vandalism Worries Public

MADISON, WIS., Dec. 6.—The "Joe Must Go" club that failed last spring in its effort to obtain enough signatures to initiate a referendum to recall Sen. Joseph R. McCarthy will try again. LeRoy Gore, Sauk City publisher who sparked the previous drive, says that the date for launching of petitions "will depend on McCarthy himself—when he gets noisy and when his actions warrant, and that should not take long." The renewed effort will require 289,000 signatures, as based on the gubernatorial vote of Nov. 2. The required number last spring was 404,000, based on the last previous vote, and 335,000 were obtained. Meanwhile, McCarthy's performance has resulted in at least one threat of boycott against Wisconsin products. In a letter to Gov. Walter Kohler the Holyoke, Mass., committee to censure McCarthy stated: "We will not buy or sell any products made in Wisconsin until the voters of Wisconsin remove [McCarthy] from the Senate. . . . They are the only ones who can deliver us from this evil."

Find Juvenile Vandalism a Serious Problem

A nationwide survey on juvenile vandalism conducted by the Wisconsin legislative reference library reveals that a majority of the people queried feel that such vandalism has become a serious problem in their states. A recent statewide convention of Wisconsin high school students called for legislation which would make parents financially responsible for vandalism on the part of their minor children. The students noted that vandalism is a factor in juvenile delinquency and insisted that neglect of parental responsibility lies behind much of that vandalism.

Huxley Predicts Growth Of Humanism

"Established religions are losing their grip because of their plurality and their theology, which no longer fit the facts as we know them," Julian Huxley told a University of Wisconsin audience recently. "Man's realization of his destiny has put him on the threshold of a new world religion, whose unity must not demand uniformity," he said. The British scientist sees man turning to humanism, "repudiating a spiritual power for a belief in human capacity and possibilities." "We need a positive spirit of belief in creative diversity and the power of science," he said.

State Court Rules that Taliesin Is Taxable

The Wisconsin supreme court's decision that Taliesin, famous architectural center near Madison conducted by Frank Lloyd Wright, is not a school and therefore subject to taxation has ired the 85-year-old designer and his admirers. Nine writs of attachment have been issued on personal property at the school. Wright bitterly attacked the justices for failing to understand the "cultural importance" of the foundation's work, and even threatened to destroy Taliesin in order to "leave a good-looking ruins" as a memorial to his pioneer ancestors. Later, in an interview with a Madison editor, Wright said he would take such drastic action only "if the situation becomes utterly hopeless." "We are not as well off at Taliesin as a lot of people think," he said.

And So Forth

"Banko," a television game played with cards available at units of a grocery chain and a few nonsponsoring stores, came to a sudden halt in Madison when the state attorney general ruled it illegal. The ruling is expected to have repercussions throughout the state. Several television stations in northern Wisconsin have also been featuring the new bingo-type game.

"Don't let the fast tempo of the 20th century interfere with hymn singing in the church," Oliver Rupprecht, professor of hymnology at Concordia College, told a recent conference of Lutheran pastors here. He emphasized the emotional power of congregational singing.

Coming events of interest to Wisconsin churchmen: the annual meeting and dinner of the state council of churches to be held Jan. 18 at Ascension Lutheran Church, Milwaukee, with Charles P. Taft as speaker; the annual pastors' conference sponsored by the council and the University of Wisconsin's extension division April 19-20 with Prof. Nels F. S. Ferré of Vanderbilt University giving the main address; and the series of radio-TV institutes to be sponsored on successive days of the week of Feb. 21-25 at Madison, LaCrosse, Wausau, Green Bay and Milwaukee.

CHARLES A. PULS.

Churches Sponsor Sacred Music on N.B.C.

Nov. 20 saw the premiere on the National Broadcasting Co. network of a new half-hour radio series, "Thy Kingdom Come," consisting of sacred music and brief biblical narrations presented by a 14-voice choir and a 17-piece brass ensemble. The program is heard Saturday nights at 6:30 eastern standard time. Harriss Hubble, Baptist layman who currently is a member of the Band of America ensemble, is composer, arranger and conductor of the program. The National Council of Churches' broadcasting and film commission is sponsoring the 22-week series in cooperation with N.B.C. and the Presbyterian Church, U.S.A., which last is assuming all program costs.

Garrett Names New President

Dwight E. Loder, 40, of Hennepin Ave. Methodist Church, Minneapolis, has been elected president of Garrett Biblical Institute (Methodist) at Evanston, Ill. Before becoming pastor of the Hennepin Avenue church, Mr. Yoder had served for 10 years as its business manager. At Garrett, he succeeds Horace G. Smith, who retired as president about two years ago.

Marantika Heads Indonesia Council

New Secretary General of the National Protestant Agency Comes from the Synod of South Molucca

DJAKARTA, INDONESIA, Nov. 26.—Rev. S. Marantika of Ambon has been named secretary general of the National Council of Churches of Indonesia, succeeding Rev. W. J. Rumambi, who has returned to Minahasa to head the school program of the second-largest church body in the nation. Marantika has been rector of the theological school of the synod of South Molucca, and until the outbreak of civil war in 1950 was moderator of that synod. He will head a council in which 30 regional church bodies with a total membership of more than 2½ million are associated. It was founded in May 1951 for the purpose of effecting a united Protestant church for all Indonesia.

Marantika Also Heads Djakarta Seminary

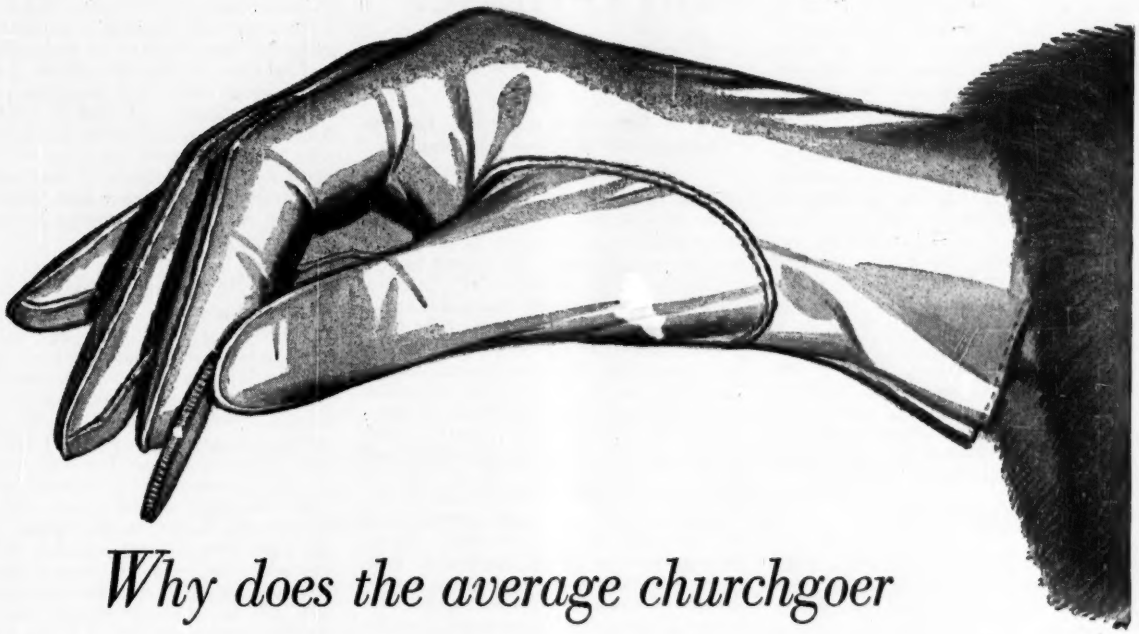
The secretary of the National Council of Churches of Indonesia serves also as secretary of Djakarta Theological College, which was established this fall by the Indonesian churches under leadership of the council. (See The Christian Century for Nov. 17, p. 1412.) The college offers a five-year university-level course leading to the B.D. degree, followed by a year of field work. T. S. G. Moelia is chairman of the board of directors, J. Leimena is chairman of the board of curators, and Peter D. Latuihamallo, a graduate of Union Theological Seminary, New York city, is rector. On the faculty, in addition to the rector, are Pouw Ie-gan, Theodor Müller-Kruger of Germany, Christoph Barth (son of Karl Barth) of Switzerland, and J. Verkuyl and Dr. Geissler of Holland. The college has taken over the properties of the Higher Theological School (an institution dating back to 1934). A rector's residence has been provided by Church World Service.

Christian University Student Body Is 'Mature'

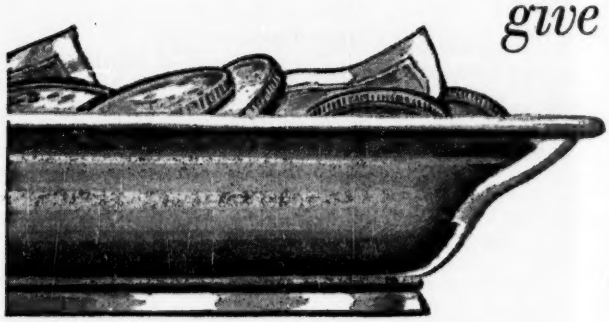
Around 100 students are enrolled in the Christian University of Indonesia as it begins its second year with courses in economics, literature, English and pedagogy. So far it is a "guest" institution, holding evening classes in buildings used during the day by a Christian normal school of upper middle grade. Entrance requirements are comparable to those of the University of Indonesia. Since most of the students are mature men and women who hold responsible positions during the day, the academic level is high. T. S. G. Moelia, a former minister of education and chairman of the National Council of Churches, is president pro-tem. Sixteen lecturers and professors comprise the staff.

S.C.M. Delegates Take Reconciling Actions

Although Protestants constitute only 3½ per cent of the nation's population, around



Why does the average churchgoer give only 64¢ a week?



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15 per cent of all university students are enrolled in the Indonesian G.M.K.I. (Student Christian Movement). Their number skyrocketed from 100 in 1950 to 1,800 today. Early in November 106 delegates from the movement met at a resort near Surabaja, east Java, for study and policy making. They came from the University of Indonesia (which has faculties at Djakarta, Bogor and Bandung), from Gadja Mada University at Jogjakarta, from Hasannudin University (in formation) at Makassar, and from the Islamic University at Medan, Sumatra. Bible study, the major program item, was conducted by Prof. Christoph Barth. The students decided to invite secretarial and pastoral assistance irrespective of nationality, and elected a Dutch missionary as study secretary. Two of the speakers were Indonesian, one was Dutch, one Swiss, one American. In these facts could be seen evidence of that reconciliation of racial tensions which is taking place in the Christian community of Indonesia.

Faith Healer Makes Impact On Indonesia

Probably no postwar event in the Protestant communities of Djakarta and Surabaja excited more interest than the open-air mass meetings held there in late summer by T. L. Osborn, U.S. Pentecostal evangelist and faith healer. Never were so many Bibles and Scripture portions sold in a comparable period as during the Osborn meetings. A Surabaja Muslim who had been openly anti-Christian reports that he and his family were converted not through Osborn's healing, but through his preaching. A book of the evangelist's sermons has been published in Indonesian. When one of Osborn's Indonesian disciples conducted services in Makassar after the evangelist had left the country, he was accompanied to the platform by almost every Protestant minister in Makassar. In east Java, ministers report a definite increase in church attendance and an enlarged interest in the Christian faith as a result of the Osborn visit. In Surabaja, Muslims held a mass meeting to protest Osborn's methods as contrary to science and thus likely to mislead the people. They requested the government to cancel his permit.

And So Forth

Dr. and Mrs. Keith Bridston have begun their work as members of the staff of the newly established Nommensen University (Lutheran) at Siantar, Sumatra. (See The Christian Century for Nov. 17, p. 1412.) Bridston previously was secretary of theological education for the World's Student Christian Federation.

The Indonesian National Council of Churches has established a television commission to develop a program for the churches of the nation. Its development had been delayed by the untimely death last Nov. 25 of Hugh Bousman while on his way here to organize the program.

The American community in Djakarta observed Thanksgiving Day with a worship service in St. Paul's Church at which this correspondent preached. The $200 collection was presented to the congregation at Tondano in Minahasa, the Celebes, to be applied to the rebuilding of its 4,500-seat church which was destroyed by Allied bombers during World War II.

WINBURN T. THOMAS.

Scots Draft New Catechism Form

After an Experimental Period, General Assembly Will Receive Document for Final Consideration

EDINBURGH, Dec. 1.—Realizing that its young people are emerging from Sunday and day schools and Bible classes unable to give reasons for the faith that is in them, the Church of Scotland has published a new draft catechism with notes. The General Assembly has not yet adopted it, but has commended its experimental use to those engaged in the Christian education of young people. Responsibility for its preparation has lain with the church's youth committee, and especially with that body's doctrinal subcommittee. There are 68 questions with answers, each with an explanatory note for which the convener of the subcommittee is responsible. During the experimental period, comments, criticisms, amendments and suggestions are being invited. The final document will be presented in due course for consideration by the General Assembly.

Shorter Catechism Becomes Outmoded

The Shorter Catechism, designed as a textbook for "such as are of weaker capacity," was long used in our Sunday schools, and for family instruction before the day of such schools. Issued, with Scripture proofs, in paper covers which contained the multiplication tables, the Lord's Prayer and, often, the Apostles' Creed and "graces before and after meat," it carried with it authority far and wide. The Scottish church and nation adopted as their own the cardinal documents elaborated in England by the Westminster divines, of which the Shorter Catechism was the ripest fruit. For many years this catechism has been in disuse. Churchmen had come to realize that it is too outmoded in phraseology, too intellectual in approach, too difficult to understand without much explanation. Also, the catechetical method of instruction has come under a cloud educationally.

Church of Scotland Transfers South African Schools

At the Commission of Assembly (Church of Scotland) John L. Kent, convener of the foreign missions committee, announced that the committee had decided that there is no alternative—short of closure—but to turn over to the South African government the schools the Church of Scotland has operated for natives in that country. The decision was taken after consultation with the Bantu Presbyterian Church, the South African Missionary Council and the Christian Council of South Africa. It had proved impossible to raise the £500,000 necessary to continue operation of the schools, since the government grant offered was utterly inadequate. Mr. Kent explained that the South African government has taken out of the hands of the churches the education of the Africans, who henceforth will be refused higher education. Assumption by the government of all teacher training means that the church will no longer be allowed to train Africans in the famous Christian educational centers at Lovedale, Blythswood and Engwali. A delegation is going out from Scotland to see if anything can be done to help the natives, particularly through hostels and chaplains. In contrast to the Church of Scotland's policy, the Anglican bishops of Pretoria and Johannesburg have announced that they will close all their mission schools in northern and southern Transvaal rather than hand them over or cooperate with the government in their management.

Scotland No Longer Nation Of Churchgoers

Although half our population professes some church connection, attendance at Sunday worship services is unsatisfactory, particularly in the evenings. In some places the Sunday evening service has shrunk to meager proportions, in others it has faded entirely out of sight. In Glasgow, only 27.8 per cent of communicant members of Protestant churches attend church regularly. For Roman Catholics, the figure is 46.8 per cent. Free Church members and the Baptists show a better record than do Church of Scotland communicants, but even they fall far short of Roman Catholics. Scotland envies the United States its high proportion of churchgoers.

In D. M. Baillie, Scotland Loses Eminent Scholar

The death at 66 of Donald M. Baillie, professor of systematic theology at the University of St. Andrews, removes one of the finest theological minds in Scotland. A son of the manse and a brother of Principal John Baillie, Donald Baillie won many richly deserved honors and appointments and had many notable books to his credit, but he always carried with him the experiences of his pastoral ministry at Cupar and at Kilmalcolm. News of Dr. Baillie's death was conveyed to the post-Evanston conference then in session in Edinburgh by the chairman, Principal Thomas Taylor of Aberdeen University, who said: "In the great succession of Scottish theologians he stood clearly in the front rank. In the ecumenical movement he was widely known and deeply respected. To all who knew him he was the very pattern of the Christian scholar, uniting great intellectual gifts with a depth of faith and a sanctity of Christian character which only a few can attain."

Erect Memorial to the Convenanters

The Edinburgh city council has erected a memorial to the Covenanters, not a few of whom were martyred in the 17th century for insisting on worshiping God as they pleased. Officiating at the dedication ceremony were H. C. Whitley, new minister of St. Giles, Charles Presho of the Old Cameronian Church in Glasgow, and Stuart Louden of Old Greyfriars, the church in which the Covenant was signed. The lord provost and the city council were present. The memorial stands in the Grassmarket, where the Covenanters faced death so nobly. It was unveiled by the duke of Hamilton, descendant of a famous Covenanting family. The Cameronian regiment, named for a leading Covenanter, mounted guard during the ceremony. Incidentally, in obedience to an ancient regi-

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A Sermon for the New Year by the new Associate General Secretary of the World Council of Churches

THINGS BY WHICH MEN LIVE, by Donald Macleod
A sermon by the professor of homiletics at Princeton Theological Seminary

CURE FOR LONELINESS, by Warren A. Nyberg
A sermon by the minister of the First Methodist Church, Red Wing, Minn.

THE SIN OF GAMBLING, by James W. Clarke
A sermon by the minister of the Second Presbyterian Church, St. Louis, soon to teach preaching at Princeton Theological Seminary

A 'LITTLE LESS THAN GOD,' by Sidney E. Mead
A sermon by a member of the Federated Theological Faculties of the University of Chicago

WALKING WITH GOD, by Thomas Taylor Faichney
A sermon by the minister of the United Church of Canada at Galt, Ontario

MOUNTAINS THAT CANNOT BE MOVED, by C. W. Kirkpatrick
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mental custom the Cameronians (or Scottish Rifles) march to divine worship carrying a great Bible at their head, and during services post sentries round the parade to guard against attack from the dragoons—a reminder of the dangers which beset dissenters in the days of illegal field preaching.

In Brief

Moderator designate of the Church of Scotland, to be installed at the General Assembly in May, is Prof. G. D. Henderson of Aberdeen. His knowledge of his subject, church history, has been proved in several volumes, not least in *The Claims of the Church of Scotland*. He is also a man of affairs, and the able convener of the colonial and continental committee, in whose interests he has traveled widely. Along with Bishop Berggrav of Norway and two others, he has just received from the University of Paris the D.Theo. degree.

This fall we have been celebrating the anniversary of the union of 1929 between the Church of Scotland and the United Free Church of Scotland. Twenty-five years of happy reunion have welded the two churches into a remarkable unity.

The death is announced of Lucy Menzies, daughter of the late Prof. Alan Menzies of St. Andrews. Miss Menzies had recently received the doctorate of divinity for notable contributions in scholarly research and in biographical and devotional literature. She was best known to the general public for her life of St. Columba of Iona.

Edinburgh University students have enjoyed the opportunity provided by a stimulating evangelical mission led by D. T. Niles of Ceylon. All Protestant churches cooperated.

INNES LOGAN.

Bible Society Council Reports On Work in 1954

At the 36th annual meeting of the advisory council of the American Bible Society in New York Nov. 30-Dec. 1, an estimated budget of $3,544,000 was adopted for the society's work in 1955. It was reported that Bible distribution in this country rose last year to almost 10 million volumes in 81 languages. Laton E. Holmgren, one of the society's secretaries engaged in foreign distribution, reported that although Russia and some Soviet-controlled areas are still closed to Bible society work, supplies are again being shipped to Hungary for manufacture of a second edition of 30,000 Bibles, and 150 tons of paper and funds for distribution work have been sent to East Germany. Scriptures are going to Hungary, Czechoslovakia and Yugoslavia. The meeting in New York opened with a memorial service for Frank H. Mann, general secretary of the society who died Oct. 11. Dr. Mann inaugurated and was responsible for the program of the advisory council.

Historic Toronto Church To Rebuild

Historic Bloor Street United Church in Toronto is preparing to rebuild after the disastrous fire of Aug. 31 which completely ruined the interior, destroyed the organ and most of the furnishings and damaged the adjoining church school building. The church, of which Ernest Marshall Howse is pastor, will be rebuilt on the present site near the University of Toronto.

'Y' in St. Louis Launches Drive

Campaign for Capital Funds Seeks Nearly $3 Million—Catholic Men Oppose 'Right to Work' Laws

ST. LOUIS, Dec. 8.—The drive by St. Louis' Y.M.C.A. to raise $2,798,400 is off to a flying start after long delay. This goal is not large enough to accomplish what leaders had hoped to do; it represents a compromise. The "Y" had not made a drive for capital funds here since 1924, when $3 million was raised. Funds raised in the current effort will be used to erect new buildings, remodel present structures and expand the program in the metropolitan area. The first gift, $100,000, came from Joseph Sunnen, a manufacturer who had previously given $250,000 for development of the Y.M.C.A. camp at Potosi, Mo. Last year Sunnen gave $60,000 to a Negro congregation to pay half the cost of restoring its old stone properties.

St. Louis Catholic Men Oppose 'Right to Work' Legislation

At the recent annual convention of the St. Louis archdiocese's council of Catholic men, the 600 delegates voted unanimously to oppose "right to work" legislation on the ground that it conflicts with papal encyclicals supporting the right of workers to organize into unions. Many other church groups are discussing this type of legislation, since it is again up for consideration in Missouri. "Right to work" laws exist in 17 states. They forbid employers and employees to enter into agreements making union membership a condition for holding a job—thus in effect banning the union shop which the federal Taft-Hartley law permits. Noting the unanimous action of the Catholic men, Protestants here agree that it would be less easy to get such a response from any comparable cross section of Protestant laity. And that is putting it mildly!

Historic Baptist Church Sells Property to Gospel Band

Second Baptist Church, citadel of liberalism here for half a century, has sold its Italian Renaissance building which has been a landmark on Kingshighway since 1907 to the "independent and undenominational" Gospel Tabernacle. Purchase price was $190,000. The transaction breaks up "Holy Corners," where the liberal Baptists have carried on many interfaith activities with neighboring St. John's Methodist and Temple Israel. The Baptists will relocate in a suburb. (See The Christian Century for March 31, p. 410.) The 13-year-old 600-member Gospel Tabernacle has been located near the river front. It holds no Sunday morning services, concentrating on an afternoon Sunday school and evangelistic services Sunday, Wednesday and Saturday nights.

Merged Methodist Church Occupies Block-Long Site

Union Methodist Church, formed two years ago from the merger of Union and Christ Methodist churches, has completed its new $265,000 sanctuary and educational building in the southwest part of the city. On the Sunday afternoon he formally opened the new structure, Bishop Ivan Lee Holt received into membership a class of 121. Val B. Strader is pastor. The church's properties extend for an entire block along a principal city highway. They include the new building, a chapel with other church school rooms, a parsonage and a parking lot. Two blocks away the new Watson Terrace Christian Church is under construction.

Church Federation Appoints Juvenile Home Chaplain

Edwin W. Taylor, formerly rector of Christ Episcopal Church, Harlan, Ky., has been added to the metropolitan church federation's chaplaincy staff. He will work with boys who have got into trouble with the law, serving as chaplain at "Missouri Hills." This institution was known as Bellefontaine Farms until the growing community of Bellefontaine in northern St. Louis county objected to the name. Taylor's support will be shared by the federation and the local Episcopal diocese. He will work under the direction of J. Albert Dalton, Protestant chaplain to the St. Louis juvenile courts. His appointment is further evidence that Protestant forces here recognize their responsibility to deal closely with juvenile delinquency. Badly needed are judges who can give full time to juvenile cases.

C. Oscar Johnson Dedicates Finnish Baptist Enterprise

At the invitation of Finland's Baptist laymen, C. Oscar Johnson, pastor of Third Baptist Church since 1931, made a flying trip to that country recently to dedicate a wood pulp enterprise, proceeds of which will go to support Finnish Baptist work. Johnson, who visited Finland while president of the Baptist World Alliance 1947-52, left St. Louis on a Monday, dedicated the industrial enterprise on Wednesday, flew to New York to inaugurate a new C.B.S. television program Sunday morning, and was back in his St. Louis pulpit for 7:30 services that evening.

Church Federation Asks 'Spiritual' Christmas

In a letter to the local chamber of commerce the metropolitan church federation again this year asked business and industrial leaders to join the national movement for less commercialism and more spiritual emphasis at Christmastime. It also urged business firms to discourage the use of alcoholic beverages at Christmas parties.

And So Forth

James A. Doubleday, formerly rector of St. Paul's Episcopal Church at Brunswick, Me., and Episcopal chaplain at Bowdoin College, is the new rector of Grace Episcopal Church in suburban Kirkwood.

Jewel Baptist Church dedicated its new $140,000 auditorium and Sunday school unit Dec. 4.

Paul A. Weber, superintendent of Baptist City Missions here, died Nov. 26 at the age of 71. He had played a leading role in the tremendous development program carried on in recent years by Southern Baptists in St. Louis and St. Louis county.

Suburban Ferguson Methodist Church has given up 16 key members to form the

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nucleus of a new Methodist church, St. Mark's, in still another suburban area. This is the first step in a long-term expansion program Methodists here have adopted.

JOHN T. STEWART.

Mark F.O.R. Milestone

Pacifist Fellowship's 40th Anniversary Is Celebrated in November

NEW YORK, Dec. 1.—"There is a spring in the air about pacifism," George MacLeod of the Iona Community in Scotland declared at the recent 40th anniversary celebration of the founding of the Fellowship of Reconciliation in the United States. The anniversary service was held in Riverside Church here. "Since war can no longer achieve its purpose, the churches no longer can even thus justify it; this means that there can be no more 'just war,'" Dr. MacLeod declared. He said the idea is becoming widespread that the infinite value of human personality makes the use of the C-bomb unthinkable. "If you touch the atom, you are touching light/energy, and thus you touch the power of life. For Christ was the Light of the world and the Energy of the world. Thus the cosmic Christ who is above us and in us and beneath us identifies himself with the ultimate form of matter. When we touch the atom we touch the grandeur of God."

Must Do More Than Object

In another address, Edward W. Evans of Philadelphia declared that pacifists must do something more than resist, object or oppose—however conscientiously. "A deeper, more vital faith in God and man is necessary for the roots of peace to strengthen," he said. Norman Thomas observed that the F.O.R. provides essential testimony to the vitality of the gospel as given in the New Testament. "I believe in the saving power of groups in our difficult complex society," he said. After telephone contact with the 200 people gathered for a similar anniversary meeting in Christ Church Cathedral, St. Louis, A. J. Muste, an early member and continuing officer of the fellowship, brought greetings from that group.

At the anniversary meeting, an "If thine enemy hunger, feed him" campaign was initiated. It envisions the sending of surplus food to hungry people in China.

Pacifist Episcopalians Meet

The 15th anniversary of the founding of the Episcopal Pacifist Fellowship in the United States was celebrated at a service held recently at St. George's Chapel here. It was conducted by Rev. Eric Tasman of South Orange, N. J., president, and John Nevin Sayre, chairman of the American committee of the International Fellowship of Reconciliation.

Commenting on I Cor. 13, Rev. C. Lawson Willard, Jr., declared that "we are not for the peace we want, but for the peace God wants to give to mankind." "Our lack of peace is due to our lack of receptivity to the love of God, which is due in turn to our lack of hope, and this in turn to our lack of faith," he said.

JOHN F. DAVIDSON.

Georgia Approves Private Schools

By 30,000 Margin, Voters Open Way to End Public System, Circumvent Racial Integration

ATLANTA, Dec. 6.—In the November election Georgians by a 30,000-vote margin approved the "private school" amendment to the state constitution. (See The Christian Century for Nov. 17, p. 1388.) Of the 159 counties, 130 returned majorities in favor of the proposal, which gives the general assembly authority to make grants for educational purposes. The total vote was 392,147. Said Gov. Herman Talmadge: "Despite efforts of the opposition to create a different issue, the people of Georgia have ratified an amendment to give the general assembly and the governor power to preserve segregation in our schools. I hope it will never become necessary to use the amendment, but this should put the Supreme Court of the United States and the people of this nation on notice that the people of Georgia are determined to preserve segregation." Similar sentiments were voiced by Gov.-Elect Marvin Griffin, who termed the amendment a "second Bill of Rights for the people of Georgia." "If [the Supreme Court] is so unrealistic as to attempt to enforce this unthinkable evil upon us, I serve notice that we shall resist it with all the resources at our disposal and we shall never submit to the proposition of mixing races in the classrooms of our schools," he said.

Many Church Groups Oppose Amendment

The private school plan had been approved 13-3 by Georgia's education commission. However, many groups opposed it. Among them were the Methodist ministers' association of Greater Atlanta, the Atlanta Baptist association, the De Kalb Protestant ministers' association, the Georgia education association and the Georgia league of women voters. Six Milledge ministers joined in voicing their opposition. M. D. Collins, state superintendent of education, was against the amendment. He charged that "some of the same people who had a part in the near-destruction of the university system of Georgia in 1941" were trying now to wreck the public schools. James R. McCain, president emeritus of Agnes Scott College at Decatur, among other criticisms of the scheme pointed out that the state government could ex rcise no control over the curriculums of the proposed private schools. "The way would be open for private school operators to teach Georgia children any social, political, religious or economic doctrines they wished, from any kind of textbooks they might choose," he warned.

Predict Segregation Will Stay in Georgia Schools

Eugene Cook, Georgia's attorney general, predicted after the election that the Supreme Court will never "strike down" the state's voter-approved amendment. "The justice department's proposal to enforce integration of schools on a lower court level shows that they realize that the court has written a decision almost impossible to enforce in fringe areas and impossible to enforce in states like Georgia," he said, adding: "This is the first time I've ever known the executive branch, a political body, to tell the Supreme Court how to carry out a decision." But, Cook said, "Georgia is no longer concerned as to what method the Supreme Court will employ in its attempt to enforce the segregation decision, because we propose to circumvent it within the framework of both the federal and state constitutions." Gov. Talmadge called the justice department's proposal a sign that the administration is taking "local folks" into consideration. He reiterated his conviction that "segregation will not be ended in Georgia at any time."

The Rains Come, but Not in Time

The prayers for rain that Gov. Talmadge asked the people of Georgia to say have been abundantly answered in recent weeks, but not soon enough to prevent the devastating effects of one of the worst droughts in the state's history. Georgia's rapidly expanding livestock industry was dealt a tremendous blow, with pastures burned up and yields of corn, silage and hay reduced. Farmers are left with emaciated cattle which if put on the market would not bring anything like their true value. They have been unable to meet notes due, and bankers have had to renew them, in many cases without payment of interest. Bills for fertilizer, tractors, automobiles and trucks have also had to go unpaid. Reports Gov. Talmadge: "After much delay the federal government has at last invoked its drought or disaster programs for Georgia. The President made available $500,000 to aid in the purchase of grain and hay. . . . According to the 1950 census, we have 198,191 farmers in Georgia. Thus this program amounts to only a little more than $2 per farmer."

Baptists Take Middle-of-the-Road Stand on Race

At its recent meeting in Augusta, the Georgia Baptist convention unanimously adopted a "middle of the road" statement on race. Pointing out that the question of separate but equal rights is debatable, the statement said that the issue of segregation should be met by Christians "on the basis of spiritual teaching that every man is embraced in the love of God, every man has value in the sight of God and every man is included in the plan of God." It urged Christians to "try to find the answers as each issue presents itself." "The important thing is that we start out in the right spirit, in the spirit of Christ, and that we act in accordance with the will of God," it added. After long and heated debate, the convention voted overwhelmingly to leave Truett McConnell and Brewton Parker junior colleges in their present locations. It elected as president James W. Merritt, retiring executive secretary, to succeed Searcy S. Garrison, who becomes executive secretary Jan. 1.

Fry Addresses Atlanta Protestants

Addressing a large assembly of Atlanta Protestants in the city auditorium on Reformation Day, Pres. Franklin Clark Fry of the United Lutheran Church in America warned that powerful pressure groups today

are "liquidating" the individual, and urged a return to evangelical Christianity and the gospel which declares that the individual man is needed. Dr. Fry said that while a democratic system of government does provide the most congenial climate for Christianity, democracy is not indispensable to the Christian church, as shown by the fact that Christianity survives today even in Spain, where the "heavy hand of tyranny is almost unbearable," and in countries behind the iron curtain. "The Christian church does not exist to protect or promote any political system," Dr. Fry said. He maintained, however, that democracy rests on three principles of Protestant faith—equality, intelligence and respect for men. "Democracy did not rise from Catholicism because a church which divides people into two strata would not devise a political system which puts all men on equal footing," he said.

JAMES P. WESBERRY.

Help Typhoon Victims

Japanese Churches Send Aid to Residents of Disaster Area in Hokkaido

TOKYO, Nov. 9.—The disastrous typhoon of Sept. 26 resulted in the almost complete destruction by fire of the considerable town of Iwani, near Otaru in Hokkaido. The International Relief Organization immediately dispatched clothing, powdered milk and vitamins to the stricken residents. Meanwhile, the undamaged churches of Hokkaido set about directing relief activities. Fortunately, the Kyodan church at Swanai remained intact—one of the few buildings there to escape destruction. Many other churches in the area were damaged. The Interboard Committee transmitted $2,000 to the stricken region, and stood ready to raise additional funds for relief in a season marked by an unprecedented number of typhoons.

Two Missionaries Perish In Ferry Disaster

The typhoon of Sept. 26 was responsible for the greatest marine disaster in Japan's history—the capsizing of the Toya Maru, the Aomori-Hakodate ferry, in Hakodate harbor. Among the 1,129 victims were two missionaries, A. R. Stone and Dean W. Leeper. Donald B. Orth, another I.B.C. missionary, was aboard the ferry but escaped. Mr. Stone had been the representative of the United Church of Canada on the Council of Cooperation and the Interboard Missionary Field Committee since they were organized in February 1948. He played a more influential part than any other missionary in rural evangelism in Japan. The excellent Central Rural Training Institute at Hino, 30 miles from Tokyo, is a monument to Mr. Stone. He is survived by his wife and two sons, who are in Canada. Mr. Leeper was a Methodist minister. After notable service in the Wesley Foundation in the U.S., he came out to Japan as the national associate student secretary of the Y.M.C.A. No young missionary made a greater contribution in the postwar period to youth work and the strengthening of ties between the student Y.M.C.A. and the churches. Mrs. Leeper and her three children have already returned to the United States.

And So Forth

A special conference on evangelism for the blind held near Tokyo in late summer was attended by 128 blind people from all over Japan. Among them was Prof. Hyohei Suzuki of the Utsunomiya School for the Blind, who was to leave soon to study in New York under sponsorship of the John Milton Society, with the Fulbright fund paying his travel expenses. Principal speakers at the conference were Pres. Kishi of the Lutheran Seminary and Dr. Yamaya of Tokyo Woman's Christian College and the Kyodan's Union Seminary.

Representing the Presbyterian Church, U.S.A., Rev. and Mrs. Norman Koehler have arrived in Japan to help the National Christian Council provide Christian service for U.S. military personnel. Plans are being made to open centers in five or six places where large numbers of servicemen spend time off duty.

DARLEY DOWNS.

Christian Endeavor Again Sponsors Competition

The International Society of Christian Endeavor, 1221 Broad St., Columbus 16, Ohio, has announced its fourth annual Christian Citizenship award contest for young people. Winners will be determined by merits of "A Letter to My Congressman," (or, in Canada, "A Letter to My M. P.") and by their individual citizenship service records. Contests will be held in states and provinces, with winners there eligible to compete for the final awards. Further information can be secured from the Columbus headquarters, where notifications of participation must be entered by Feb. 7, 1955.

He draws as he speaks

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Memphians Want TVA Continued

They View Dixon-Yates Proposal with Disfavor—Methodists to Enlarge Hospital in Mid-South

MEMPHIS, Dec. 7.—It is difficult to convey to people remote from Memphis the strong feeling here against the government's proposal to help the Dixon-Yates power combine erect a $107 million steam power plant across the river in West Memphis. Memphians think that the scheme is a 100 per cent subsidy, with no competitive bids entertained and the Atomic Energy Commission underwriting the cost with taxpayers' money. The combine will have a guarantee of 9 per cent on earnings, and at the end of 25 years will own the plant. It is felt that the main purpose of the plan is to keep TVA from building a plant and eventually to undermine the whole TVA enterprise. Memphians admit that their city will boom during the three years while the plant is being built, but say that the gains will be offset by the higher power rates which will come with the undermining of TVA. The contention that Memphis should build its own steam electric plant is gaining momentum.

Death of E. H. Crump Changes Atmosphere

The political pandemonium which wiseacres predicted would come to Memphis with the ending of the 40-year political leadership of E. H. Crump has not materialized. Crump was loved, not feared, by most Memphians, and he held their loyalty until his death Oct. 16 at the age of 80. He had made the city comparatively clean and quiet, both morally and physically. Less than a week after his death debate began on the question: What form of government is best for Memphis? Certainly the political atmosphere is changing. When Crump was alive, the answer to any political question could be obtained from his office. Now many groups are active, though none has yet presumed to speak the final word.

Methodists Plan $2.5 Million Hospital Addition

The Methodist hospital here is being enlarged. The Memphis conference voted to provide $750,000 of a proposed $2.5 million fund for expansion; the North Mississippi conference will contribute $350,000. . . . The 16 major hospitals in Memphis, which have 6,000 employees, spent $28 million this year for salaries and other running expenses. . . . The Collins Chapel hospital, sponsored by the Colored Methodist Episcopal Church, will complete its $325,000 building here in January. Still to be raised is the $100,000 needed for equipment. Memphis is erecting a large teaching hospital for Negroes. Though Negroes constitute half the city's population, there has hitherto been no such hospital for Negro physicians and nurses. . . . The president of the Tennessee medical association has warned that health insurance plans in the state face "retrenchment or bankruptcy" unless doctors, hospitals, patients and insurance companies stop abusing them. . . . Superintendent E. W. Crawfis of Arkansas' state mental hospital says that one-third of one-half of its patients over 65 shouldn't be there; they are admitted because there are no nursing homes in their communities. . . . At its first meeting, the Tennessee governor's commission for the study of alcoholism proposed legislation to provide treatment of alcoholics and establishment of research facilities for further study of the disease.

Tennessee Cuts Welfare Payments

The Tennessee welfare department's cutback of grants to the aged and dependent children on Nov. 1 brought many complaints of hardship, but the state commissioner of welfare says the action was necessary in order to stay within available funds. In November 4,470 persons were removed from relief rolls, and payments to those remaining were reduced by $373,400. . . . The Tennessee council for retarded children, organized here in 1950, now has local units in 18 cities, and in several of those the council operates schools. The cities provide the space and parents finance the instruction. . . . Speaking here recently, Superintendent Kenneth Morgan of the Tennessee Training and Agricultural School charged that because of forced economies, boys sent to the school by the courts are being "worked," not trained. "We have no vocational training, we don't even have an accredited school," he said. "How can you, on teachers' salaries of $85 a month?"

Mississippi Forced to Increase Property Taxes

Gov. Hugh White of Mississippi has ordered a 100 per cent increase in the state property tax payable in January on current assessments. The increase is necessary because of the higher cost of education, homestead exemptions and welfare programs, and a leveling off of revenue collections. The high cost of maintaining equalized segregated schools is coming home to Mississippi taxpayers, but elected officials say they are willing to "pay whatever is the price" rather than have integrated schools. Mississippi continues to be a Gretna Green for altar-bound couples. It is now the third-easiest state in which to get married, outrun only by New Mexico and Nevada.

And So Forth

The Southern Baptist Convention's Sunday School Board has decided to publish a 1,500-page Baptist encyclopedia.

When the S. A. Owen Junior College (Negro) opened in Memphis this fall, members of the Baptist Women's Missionary Union (white) sponsored and presided over the "open house" during which hundreds of visitors of both races inspected the school's facilities. It occupies the spacious campus and buildings formerly housing Siena College.

The University of the South (Episcopal) at Sewanee, Tenn., has received $540,000 for its endowment fund from Mrs. Alfred I. du Pont of Jacksonville, Fla.

On Dec. 2 Lambuth College (Methodist) at Jackson, Tenn., and David Lipscomb College (Church of Christ) at Nashville were granted accreditation by the Southern Association of Colleges.

MARSHALL WINGFIELD.

Launch Church Action Program

But Participants in First Conference in National Capital Cannot Agree on What Practical Steps to Take

WASHINGTON, D.C., Dec. 1.—November was the month of religious conferences in the nation's capital. The newly formed Foundation for Religious Action in the Social and Civil Order held its first conference on "The Spiritual Foundations of American Democracy" the week of Nov. 8. During the same week the National Conference of Christians and Jews held its annual meeting, and every evening Moral Re-Armament issued its call to the public via the screen in Lisner auditorium at George Washington University. The Foundation for Religious Action in the Social and Civil Order was conceived and spearheaded by Charles W. Lowry, once professor at Virginia Episcopal Seminary and until recently rector of All Saints Episcopal Church, Chevy Chase. Collaborating with him is Edward L. R. Elson, minister of the National Presbyterian Church. Its aims are (1) to stress the importance of religious truth in the preservation and development of genuine democracy; (2) to unite all believers in God in the struggle between the free world and atheistic communism, which aims to destroy both religion and liberty.

Speakers Represent Three Faiths

The various sessions of the three-day conference had from 50 to 200 present. Among the speakers were Prof. A. T. Mollegen, Virginia Theological Seminary; Thomas E. Murray, Atomic Energy Commission; Will Herberg, lecturer and writer; Stewart Symington, senator from Missouri; Theodore M. Hesburgh, C. S. C., president of Notre Dame University; Rabbi Edgar F. Megnin, Los Angeles; Louis D. Evans, Hollywood, Calif. The Roman Catholic archdiocese was well represented with Archbishop Patrick A. O'Boyle a member of the planning committee. D. Elton Trueblood, chief of religious policy, USIA, took a prominent part in the conference. Pres. Eisenhower made a brief appearance at a luncheon session, adding his blessing to the purpose of the foundation.

No Agreement on Practical Steps

During the discussion of "Practical Steps for Strengthening American Democracy" the conference seemed to face its most difficult and perplexing task. Little agreement could be reached on such steps. On religion in public schools there was no possible agreement. Fr. George Higgins of the National Catholic Welfare Conference and Isaac Franck of the Jewish Community Council warned that "a call back to God" would not solve our problems. There must be a realistic and courageous facing of social issues. This note was given strong emphasis by Mr. Herberg in his paper on "The Biblical Basis of American Democracy." "A profound concern for social justice," he said, "is one of the most striking

aspects of biblical spirituality." Leading clergy of the three faiths offered prayers and were seated at the head table at the various meetings.

Distinguished Speakers at N.C.C.J. Conference

The National Conference of Christians and Jews sent a delegation from its sessions to present to Pres. Eisenhower an interim report on moral and spiritual resources. Arthur H. Compton, Robert W. Straus, Joseph R. Sizoo, Benjamin Mays were among the leaders of this conference. Everett R. Clinchy, president of the N.C.C.J., and Dr. Compton reported on their recent tour of Europe and Asia.

7th-Day Adventists in Record Growth

Seventh-day Adventists reported at their annual assembly, held in Takoma Park, that more than 83,000 converts were added during the past year, the largest number in any one year of their history. They expect to pass the million mark in membership during the coming year. Members now number 924,882. The denomination was called on "in this midnight hour to place less emphasis upon the building of costly churches and the sponsoring of lucrative social occasions and look to the needs of the physically and spiritually poor and outcast." The General Conference appropriated a total of $20.3 million for church projects around the world. Twelve million is definitey earmarked for foreign missions.

Church Federation Sponsors Thanksgiving Service

The local federation of churches, in cooperation with Church World Service, sponsored a Thanksgiving service on Sunday afternoon Nov. 21. The service was held at the cathedral with nearly 2,000 attending, 250 in the massed choirs and 31 young ministers carrying the banners of the denominations participating in C.W.S. Speakers were Elfan Rees of the World Council of Churches and Bishop Richard C. Raines of the Methodist Church's Indianapolis area. The service was planned to keynote the "Share Our Surplus" services to be held across the nation at Thanksgiving time. It was filmed by the five newsreel companies and is being shown in theaters and on television. Other participants in the service were Wynn C. Fairfield, executive director of C.W.S.; Bishop Angus Dun; Dean Francis B. Sayre, Jr.; Carl Kopf, president of the Washington church federation; Mrs. J. Warren Hastings, president of the local United Church Women; and a former displaced Latvian pastor. Representatives of some of the embassies of the receiving countries also attended.

Science Losing Its Lure, Says Pollard

William G. Pollard, director of the Oak Ridge Institute of Nuclear Studies, Oak Ridge, Tenn., addressed the local ministerial union recently. "Science is losing its capacity to challenge the best minds," said Dr. Pollard. "Science is now at its peak, but not at its peak in drawing to itself the best minds of our country. . . . Fewer and fewer students are going into science, and more and more are being attracted to the study of the Judeo-Christian and Greek cultures, and their recovery for our day." According to Dr. Pollard we are in the early beginning of a religious renaissance. To him it is an exciting moment in history. Men are coming alive and recovering the capacity to respond to life in God. "What a privilege to be a part of it!"

And So Forth

Frederick Brown Harris, chaplain of the Senate, was honored by his congregation on the completion of 30 years as minister of Foundry Methodist Church. The dinner at the Mayflower hotel was attended by leaders in the many areas of Washington life. Vice-Pres. Nixon and Bishop G. Bromley Oxnam were among the many who paid tribute to Dr. Harris. Arthur S. Flemming, a member of Foundry and head of the Office of Defense Mobilization, was toastmaster.

Queen Mother Elizabeth of Great Britain, worshiped at the Washington Cathedral while here. The dean, Francis B. Sayre, Jr., preached the sermon.

The Lutheran Church—Missouri Synod and the Washington city presbytery sponsored Reformation services this year.

George MacLeod of the Iona Community, Scotland, spoke twice here on a recent Sunday—in the morning at the cathedral and in the evening at New York Avenue Presbyterian Church. "The place of primary holiness," he said, "is not where men worship, but where men work." "Is the atom becoming the second apple?" he asked.

Prof. Albert T. Mollegen of Virginia Theological Seminary is giving a series of lectures here on Mark's Gospel on nine Tuesday evenings to overflow audiences. The cost is $1 a lecture or $7 for the course.

The Unitarian Church has denied the Police Boys club the privilege of meeting in its building after it has met there for many years. Reason: the board of directors of the 22,000-member club refused, after much pressure from many sources, to integrate the colored and white units of the club. The church is now organizing an integrated boys' club.

FREDERICK E. REISSIG.

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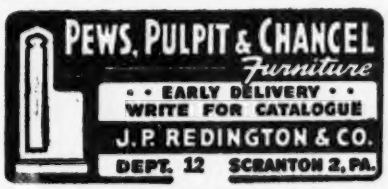

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